

# The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVII, No. 6

MARCH, 1927

The Cathedral  
Eugenical Education  
Evolution is Not Self-Explanatory  
A Station Mass in St. Gregory's Day  
St. Thomas and Political Tyranny  
Restitution for Unjust Damage

Liturgical Notes—Roman Documents  
Answers to Questions

In the Homiletic Part: Sermons; Book Notes;  
Recent Publications

For Complete Table of Contents, See Second Page Preceding Text

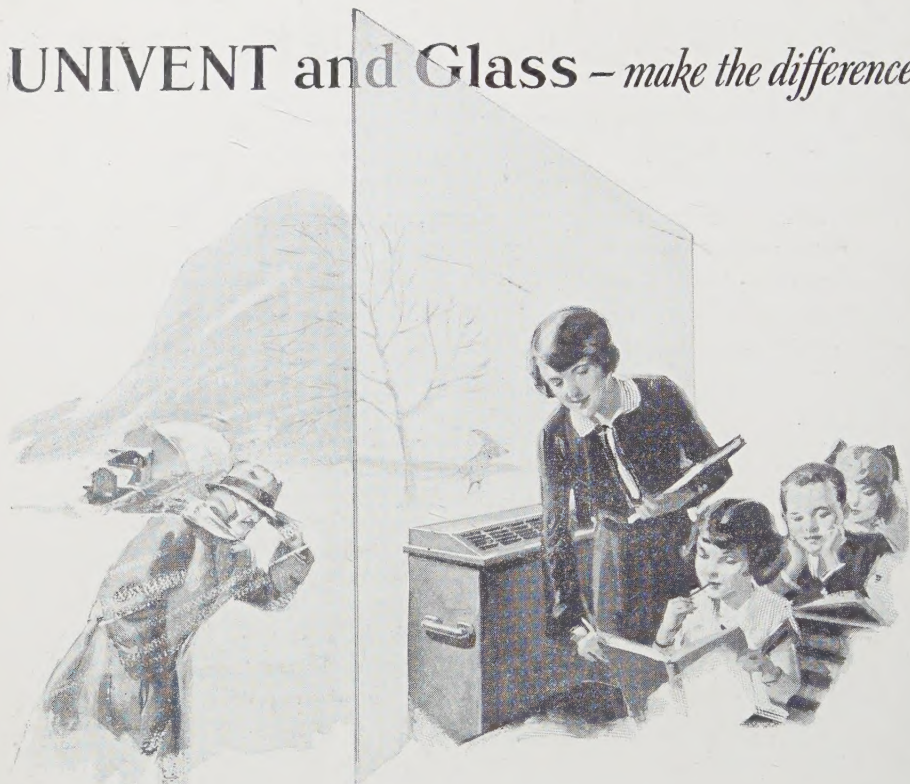
General Index for Volume XXVII, Nos. 1-6

New York, N.Y.  
Joseph F. Wagner, Inc.

London  
B. Herder

Melbourne  
William A. Linehan

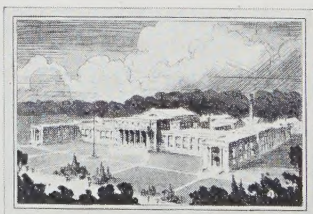
# UNIVENT and Glass — *make the difference*



**O**UTDOORS—nature unrestrained! But in the class room fresh outdoor air tempered and tamed.

With windows closed to keep out the fury of biting winds and yet let in the light, the Univent brings into the school room the invigorating fresh out door air—cleans it and tempers it to June like temperature.

The Univent is designed for the one purpose of bringing out door air directly into the school room—robbed of chill, dust and soot, and distributing it uniformly throughout the school room with gentle agreeable air motion but without drafts. In warm weather when heating is not necessary, the gentle air motion in the Univent venti-



\*Wm. Penn High School, equipped with . . .

## UNIVENT

(TRADE MARK)

### VENTILATION

lated room is as refreshing as an early morning summer breeze

Write for the book "Univent Ventilation", it shows why control is the first requisite of ventilation, and proves why Univent ventilation is the simplest, easiest controlled, most effective, most economical system of ventilation known

In installation and operation it is more economical than opening windows and gives uniform results despite weather conditions. Write for the book "Univent Ventilation"; it tells facts worth knowing.

\*Wm. Penn High School, Harrisburg, Pa.  
Charles Howard Lloyd, Architect, Harrisburg, Pa.  
Herre Bros., Heating and Ventilating Contractors, Harrisburg, Pa.

Manufactured only by **THE HERMAN NELSON CORPORATION, Moline, Ill**

Builders of Successful Heating and Ventilating Equipment for 20 Years

Sales and Service

BELFAST, ME.	NEW YORK CITY	SCRANTON	CLEVELAND	CHICAGO	ST. LOUIS	DENVER	SEATTLE
BOSTON	SYRACUSE	PITTSBURGH	COLUMBUS	DES MOINES	SAN FRANCISCO	SALT LAKE CITY	VANCOUVER
NEW HAVEN	BUFFALO	GRAND RAPIDS	TOLEDO	MILWAUKEE	EMPORIA	SPOKANE	TORONTO
	PHILADELPHIA	DETROIT	INDIANAPOLIS	MINNEAPOLIS	KANSAS CITY	PORTLAND	



# Is Your Body a "Haunted House"?

A Catholic father, yielding to a son's wishes, sent his eighteen-year-old first-born to a leading "fashionable" University. Of course, there is a Catholic Club there—for Catholic students whose parents are prominent socially, professionally, commercially—prominent too in front pews, but how few of these Blue Book exclusives are ever seen enter a confessional! The young man, now in his junior year, recently wrote the following letter, which is authentic and reads verbatim:

"Father, you probably don't know just what courses your boy at — University it taking. Stripped of their official titles, they are roughly: Plato and Aristotle, William James, 19th Century French literature, and finally a course in what amounts to Materialism; at least the man who gives it denies the existence of any form of immortal soul; or, as he puts it, denies that man is a "haunted house," and lectures to us on his proofs that mind or spirit of any sort doesn't exist, except when used as a synonym for brain or body."

Christ has long since been discarded by the world's leaders—blasphemously referred to as "only a Modernist Jew and of dubious sanity." Now "there is no God—no soul, no immortality." Our great Intellectuals have dropped mind, heart, and soul into the pelvis.

There is an epidemic of suicides in high school and college youths. Why not—with stuff like the above taught them orally or in the works of these pelvic philosophers!

Every Priest, every Religious, and all Teachers should have

## WHAT IS FAITH?

By Rev. Charles J. Callan, O.P.

It will be sent to you and you may remit at convenience. Just lend it to your leading Catholic Mothers and Fathers—ask them to lend it in turn to their materialistic friends, Catholic and non-Catholic.

The book is just from the press and soon will be in the Catholic book stores of the world

Price \$1.90 Net and Postpaid

**THE DEVIN-ADAIR COMPANY, Publishers, 437 Fifth Ave., N.Y.**

Clean literature and clean womanhood are the  
keystones of Civilization:—  
this aphoristically defines the ideals of The  
Devin-Adair imprint

Leading ministers and scientists are openly denying the Deity of Christ—denying His Virgin birth and privately sneering at the Blessed Virgin.

Just as Our Lord was inevitably the greatest man of all time, His Mother was the greatest of all women since the dawn of creation.

Read in "The Light of Men" the truly beautiful Prelude to the Blessed Virgin,—read the entire work, read it to those you love—give it to them that they may read it all through life. Lend or give it to those who are dubious of the Divinity of Our Lord—or of the supernal merits of His Blessed Mother.

Your parishioners after a wasted evening at the filthy plays and pictures, from which they return less a man—less a woman—should spend a few minutes with "The Light of Men" before retiring. It will sweeten their slumber, and they will awaken more a Man—more a Woman.

# THE LIGHT OF MEN

By M. Reynes Monlaur

*(Crowned by the French Academy)*

"The Light of Men" is strikingly ideal Lenten reading—for the Home, the Rectory, the Pulpit—surely so during Holy Week. Send for a copy, pay at convenience or return if it doesn't inspire a thought higher than the politico-dollar twaddle that will be spouted by certain sectarian ministers during the most eventful period since the dawn of creation—Holy Week.

More than sixty editions of "The Light of Men" sold throughout the world

PRICE, \$1.90 net, Postpaid, \$2.00

THE DEVIN-ADAIR COMPANY, Publishers, 437 Fifth Ave., N.Y.



## *The* NATION'S BUILDING STONE



St. Ita Church, Chicago, Ill.

Henry J. Schlacks, Architect

## THE BUILDING STONE OF BEAUTY

THE most beautiful church buildings in America today are built of Indiana Limestone. This natural stone lends itself with grace and charm to the embodiment of an architect's ideas. Its truly remarkable weathering properties assure both permanent beauty and stability of construction.

It is the most adaptable of all build-

ing stones to precise and exquisite carving.

If you are contemplating a new church, we shall be glad to send you plate illustrations showing some of the fine churches built of Indiana Limestone, and if so desired, advise with you as to how it may be used most economically. Address,

SERVICE BUREAU, BOX 785, BEDFORD, INDIANA

General Offices: Bedford, Ind.

Executive Offices: Tribune Tower, Chicago

**INDIANA LIMESTONE COMPANY**

# Candles

No one would purchase coal in short weight, nor eggs on the basis of ten to a dozen; yet candles are commonly offered in short weight sets of 14 ounce. Our full weight pound costs no more than sets, hence for your money you obtain two ounce more candle.

Mass Candles of Guaranteed Quality

**Mack, Miller Candle Co.**

Syracuse, N. Y.

Branches: Chicago and Boston





## The Building of "American" Desks Is a Study in Co-operation

Co-operation is the power behind all *progressive* industry today . . . in contrast with competition, that stern taskmaster of a less enlightened era. It is by *working amicably together* that "American" employes are able to construct desks of recognized excellence . . . school equipment which receives the grateful approval of a discriminating public.

To *co-operate* with the purchaser, we have established 53 distributing stations throughout the United States, where a stock of many different models is constantly ready for your order. Prompt shipment is thus translated from possibility to certainty.

*If these desks cost a little more in the beginning, that is only because they have been built to cost far less in the end.*

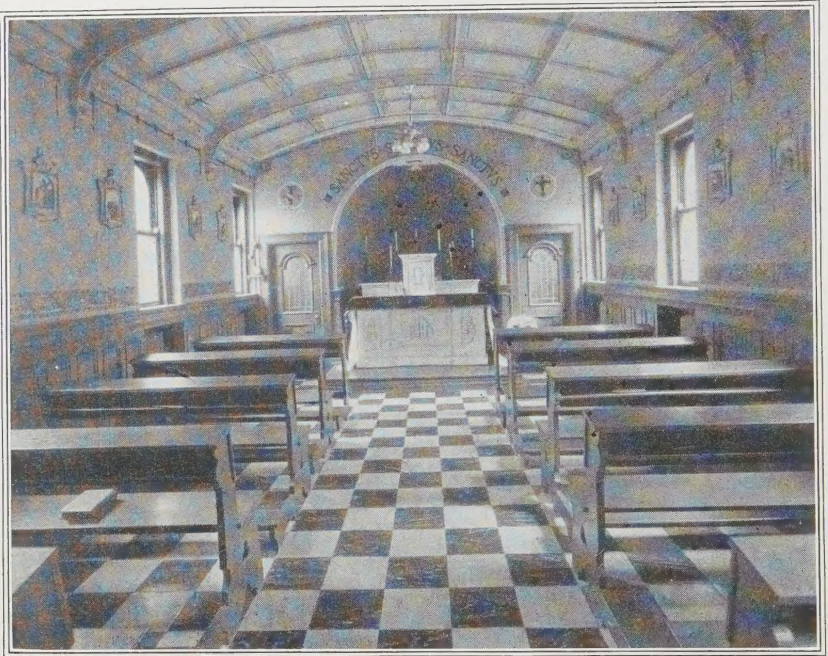
# American Seating Company

1045 LYTTON BLDG., CHICAGO



The Factory is in Michigan, but the Service is Local to you

# Marble Floors Are As Beautiful



**B**UT this floor of Wright Rubber Tile, comparable as to appearance only with the costliest fine colored marble, assures to the sanctuary what no other floor at all can assure. Silence! Only a priest can quite appreciate what a truly noiseless floor adds to the dignity of a church.

## WRIGHT RUBBER TILE

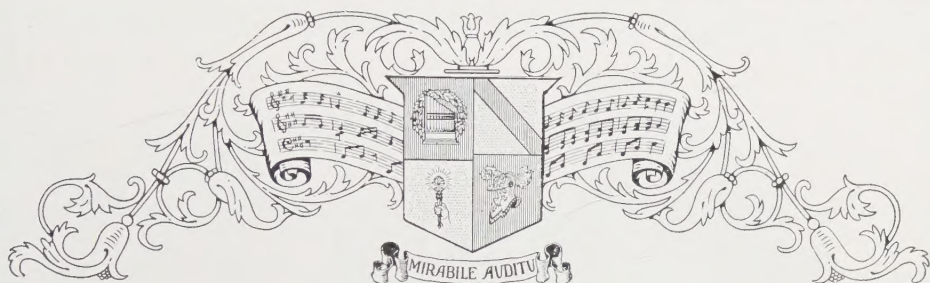
### *The Most Silent of All Flooring*

Though it costs little more than the most ordinary flooring, Wright Rubber Tile far outlives any surface but marble—and it will last as long as any marble. Its other merits are so many that they cannot fairly be even listed here.

*Pastors contemplating the installation of flooring in any new construction or for replacement are urged to inquire just what our product will do for them.*

**WRIGHT RUBBER PRODUCTS CO.**  
**RACINE, WIS.**





# Kilgen Expands

**T**WO more direct factory branches have been established by Kilgen. Thus are we enabled to reach two more great sections with a direct contact which is conducive to a better understanding in the selection of pipe organs.

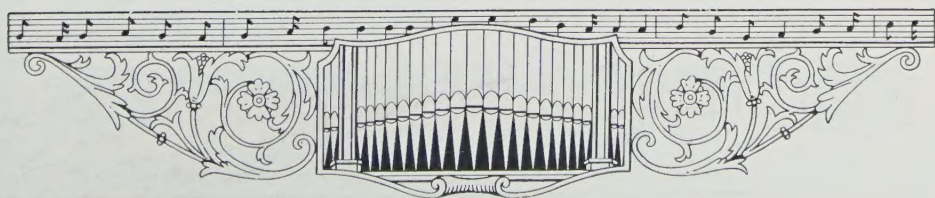
In Steinway Hall, New York City, there is now a group of trained Kilgen organ architects prepared to serve churches and organ committees in New England and the Atlantic States. The Ohio River territory will now be served by the

Kilgen Offices at Cleveland, 710 Guardian Building.

Thus does Kilgen expand. . . . These new offices follow the comparatively recent branch openings in Chicago, Minneapolis and Houston. Each of these Kilgen outposts is manned by pipe organ experts, all of whom have studied generously of the three centuries of Kilgen organ building experience. . . . GEO. KILGEN & SON, INC., 4016 North Union Boulevard, St. Louis, U. S. A.

# Kilgen

Choice of the Masters



# The Story of the Passion

"St. Luke, xxii: 2. And the chief priests and scribes sought how they might put Jesus to death; but they feared the people.

3. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve.

4. And he went, and dis-

coursed with the chief priest and the magistrates, how he might betray Him to them.

5. And they were glad, and covenanted to give him money.

6. And he promised. And he sought opportunity to betray Him in the absence of the multitude."

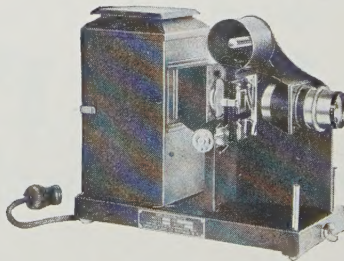
is beautifully told by St. Luke, but how many of your children grasp the full meaning of the trials and sufferings of Jesus?

Do you not sometimes feel that, if only a complete visualization of the Passion were available, your pupils would benefit thereby?

Such a series of pictures are available from the library of the Spencer Filmslides, not only on the Passion, but a complete visualization of the Catechism, the Mass, Benediction, etc.

The Lenten Season is at hand, the time for such meditations. Why not take up this matter and notice the improvement in your classes by Easter time—they will have a fuller, deeper conception of the meaning of Easter Sunday, one which they will carry with them throughout their lives.

This visualization is made possible by the Spencer Filmslide Projector, a very compact, portable outfit, extremely easy to operate, and decidedly reasonable in price.



*Detailed information may be obtained by writing*



## Spencer Lens Company

19 Doat Street, Buffalo, N. Y.





**The  
G&G  
ELECTRIC  
TELESCOPIC HOIST**

Church of St. Vincent  
Ferrer, New York.  
Bertram C. Goodhue,  
Architect.



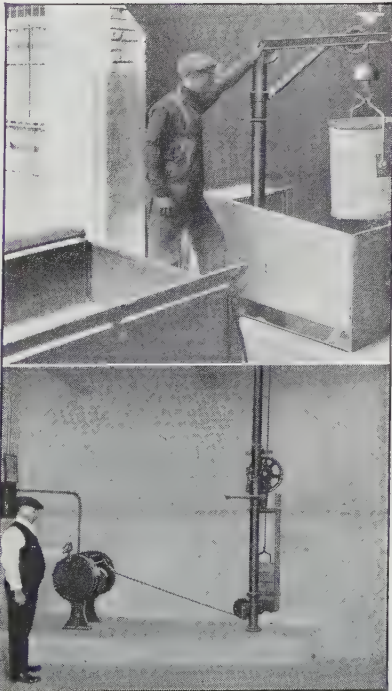
## Speedy, Efficient and Economical Ash Removal

### At St. Vincent Ferrer's Church

**T**HE Church of St. Vincent Ferrer at 66th Street and Lexington Avenue, New York City, is one of the finest Catholic edifices in the country.

Like hundreds of other Churches, St. Vincent Ferrer is provided with speedy and efficient ash removal—a G&G Model C Electric Telescopic Hoist raises filled ash-cans electrically to street level, and lowers empties by gravity—at lowest cost for current and labor.

For safety, dependability and economy in ash removal, every church, convent, school and institution needs G&G Ash Removal Equipment. Tell us about your ashremoval problem, and let us give you the benefit of the experience acquired through the installation of thousands of G&G Telescopic Hoists and Equipments.



G&G Model C Telescopic Hoist, similar to the equipment installed at the Church of St. Vincent Ferrer.

**GILLIS & GEOGHEGAN**

555 West Broadway, New York



## *Milan jealously guarded the secrets of stained glass*

**B**ACK in the dim days when stained glass making was a secret art, the Milanese took care that tenets of the craft should not leave their city. When an artist-glazier escaped, guns of the city were fired and a search begun.

The making of fine stained glass windows is no longer a secret art; but it is a rare one. Just as in the Middle Ages, fine windows today are a re-

sult of long-practiced skill, best of materials and craft-devotion of their makers.

In executing stained glass windows, The Jacoby Guild combines the ideals of Old World makers with all the worthy advances that the New World has developed.

Among the thousands of impressive Jacoby executions are included art windows for Catholic churches that have attracted nation-wide favorable comment. This guild's wide knowledge of the window requirements for houses of worship is yours to draw upon. Let us submit our suggestions, without obligation on your part.

Our interesting "Handbook on Stained Glass" will be sent to you free. Ask for Booklet 114. Jacoby Art Glass Guild, 2700 St. Vincent St., St. Louis, U. S. A. . .

# JACOBY

ART GLASS CO.



When writing to advertisers please mention THE HOMILETIC AND PASTORAL REVIEW



# The Homiletic and Pastoral Review

*A Monthly Publication*

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

VOL. XXVII, No. 6

MARCH, 1927

## TABLE OF CONTENTS

PASTORALIA	Page
Eugenical Education. By Charles Bruehl, D.D., St. Charles' Seminary, Overbrook, Pa. ....	569
A STATION MASS IN ST. GREGORY'S DAY	
By George H. Cobb, Bolton, England. ....	577
THE PROBLEM OF EVOLUTION	
Evolution, If It Exists, Is Not Self-Explanatory. By Sir Bertram C. A. Windle, Sc.D., Ph.D., LL.D., F.R.S., St. Michael's College, University of Toronto, Canada ....	583
DEVOTION AND INDULGENCES OF THE WAY OF THE CROSS	
By Father Walter, O.S.B., St. Vincent's College, Beatty, Pa. ....	591
THE FUNDAMENTALS OF CHURCH-BUILDING	
VI. The Cathedral. By Edward J. Weber, A.A.I.A., 230 Fifth Ave., Pittsburgh, Pa. ....	600
LITURGICAL NOTES	
VI. Ecclesiastical Chant. By the Benedictine Monks of Buckfast Abbey, England ....	611
PRIESTS AND LONG LIFE	
VI. Air and Rest (Continued). By James J. Walsh, M.D., Ph.D., 110 W. 74th Street, New York City ....	619
PRACTICAL ASCETICAL NOTES FOR PRIESTS	
VI. Ite ad Joseph. By J. Bruneau, S.S., D.D., St. Mary's Seminary, Baltimore, Md. ....	625
ST. THOMAS AND POLITICAL TYRANNY	
By Donald A. MacLean, M.A., S.T.L., Ph.D., Catholic University, Washington, D. C. ....	631
ANSWERS TO QUESTIONS	
Requisites for Transfer of Priest from One Diocese to Another.—Control of the Ordinary Over Collections for Religion or Charity in His Diocese.—Proposal to Exclude Certain Catholic Children from the Parochial School.—After Absolution from Reserved Censure, Any Confessor May Absolve from the Sin by Which the Censure Was Incurred.—Parochial Functions and Boundaries of Parishes. By Stanislaus Woywood, O.F.M., LL.B., St. Bonaventure's, N. Y. ....	637
CASUS MORALIS	
A Particular Case of Restitution for Unjust Damage. By Dominic Pruemmer, O.P., S.T.D., University of Fribourg, Switzerland... ..	643
ROMAN DOCUMENTS	645
HOMILETIC PART	
PASSION SUNDAY	
On Compassionating Jesus. By Joseph A. Murphy, D.D., St. John's Seminary, Brighton, Mass. ....	650
PALM SUNDAY	
The Kingship of Christ. By Hugh Cogan, D.D., Newcastle-on-Tyne, England ....	654
GOOD FRIDAY	
The Revelation of Calvary. By Stephen J. Brown, S.J., University Hall, Dublin, Ireland ....	658
EASTER SUNDAY	
Christian Reform. By Charles C. Miltner, C.S.C., Notre Dame University, Ind. ....	655
CONFERENCES FOR THE HOLY HOUR	
III. Anima Christi. By George H. Cobb, Bolton, England. ....	670
BOOK REVIEWS	
The Renaissance of Medieval Philosophy. By C. J. Callan, O.P.—The Social Mission of the Church. By George C. Powers, A.F.M.—Other Recent Publications ....	675

JOSEPH F. WAGNER, Inc., Publishers, New York

Subscription in the U. S. \$4.00 per Annum; \$4.25 in Canada; 20s. in other Foreign Countries

ALTARS

PEWS

STALLS

FONTS



RAILINGS

PULPITS

STATUES

SEDILIAS

PIETA CARVED IN OAK AT OUR STUDIOS, FOR ST. MARY'S CHURCH,  
ST. CLOUD, MINN.

## Ecclesiastical Furnishings

MARBLE ✠ WOOD

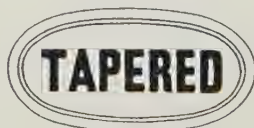
**The E. Hackner Co.,** La Crosse  
Wisconsin



Rigid, Fireproof Roofing  
NOT Flexible Felt

**FIRE PROTECTION,  
DURABILITY and BEAUTY**

You get all of these qualities on  
your buildings when you put on a  
roof of



**Ambler  
Asbestos Shingles**

Send for free booklet, no obligation  
incurred, to

**ASBESTOS SHINGLE, SLATE &  
SHEATHING CO.  
AMBLER PENNA.**

Branch Offices in the large cities



# The Homiletic and Pastoral Review

Vol. XXVII

MARCH, 1927

No. 6

## PASTORALIA Eugenical Education

Thoughtful persons are of opinion that legislative measures can do but little for racial improvement. In a matter that bears so intimately upon personal affairs men naturally resent legislative interference. As long as this resentful attitude prevails, legislation will be futile and will only make matters worse. At present race betterment can be brought about by no other agency than education. The saner and more respectable portion of the eugenists agree to this proposition, and consequently minimize the importance of legislation and stress the necessity of eugenical education. Their immediate purpose is to arouse a eugenical conscience—that is, a sense of responsibility towards posterity. Thus, Dr. Edward Cary Hayes writes: "The chief social agency for the promotion of eugenics is education and the development of a eugenic morality. Upon this depends the passage and effectiveness of laws upon this subject. And upon it depends the intelligent self-control of those who are a law unto themselves. The control of the wards of the State may do much to diminish the prevalence of unfit births, but education resulting in morality is the chief means for increasing the proportion of the fittest births. Among well-instructed and highminded persons who can transmit good blood, and who are so situated that they can afford to give their children good nurture, the realization should be made to prevail that parenthood is the highest and the most sacred of all duties and of all privileges, the greatest of all opportunities for social service. Not, however, that we want an increase of the number of children born, but rather that we want an increase of the number of children born in families where they are both well born and properly nurtured."<sup>1</sup> On the whole, the

---

<sup>1</sup> "Introduction to the Study of Sociology" (New York City). In another passage of the same book the author says: "Tremendous as is the importance

Catholic moralist can endorse this passage, though he might wish to modify it in some parts. Improvident procreation that is merely prompted by sensual passion and that knows nothing of the restraints of reason, cannot be regarded as a particular virtue. Married people must think of the fate of the children to which they give existence, and in the interest of their offspring learn to restrain their passions. Though Christian morality sternly sets its face against any form of birth-control, it on the other hand very emphatically insists on the necessity of self-control. From such control of their sexual passion married people cannot be dispensed.

Not on legislation must we pin our faith but on enlightenment and education. Tersely does Dr. Arthur James Todd sum up the situation: "The wiser among the eugenists reject utterly all notions of external compulsion. They decline, as somebody recently put it, to 'conjugate biology in the imperative mood,' and appeal only to educated public opinion for the realization of their ideals. Galton saw this clearly. One of his disciples, Havelock Ellis, is of the same mind. He recognizes the futility of mere legislation in the elevation of the race, and believes that the hope of the future lies in rendering eugenics a part of religion. Health certificates as a preliminary to marriage, and segregation or sterilization of the unfit, he considers, may be excellent when wisely applied, mischievous and ridiculous in the hands of fanatics."<sup>2</sup>

---

of reducing the number of degenerates, it is still more important to secure the presence of a large number of the well born and the well reared. Family stock that shows a high level of talent and fitness for participation in civilized life, is inestimably precious and should not allow itself to become extinct. Genius is unpredictable and non-hereditary, but talent runs in families, unless it is crossed out by improper matings. The loss of a few score from the hundreds of thousands who dwelt in Greece would have impoverished that nation, and the whole world would have been immeasurably poorer. Progress still depends much upon genius and very much upon talent, and talent in many citizens. So also does the maintenance of a high level once attained in government, in industry, and in culture." Prof. Leonard T. Hobhouse concurs in this view as the following passage proves: "The actual progress of humanity depends far more on the survival of the best than on the elimination of the worst" ("Social Evolution and Political Theory," New York City).

<sup>2</sup> "Theories of Social Progress" (New York City). Of course, mere "eugenic scolding," as Dr. Todd rightly remarks, will be of no avail. But, when religious motives stand behind these eugenical counsels, the situation takes on a different complexion. Eugenical morality, as all morality, remains inefficacious without religious sanction, but with such sanction it can become a potent factor in procuring race improvement. Unsupported by religious motives, eugenical counsels mean nothing, as experience proves but too plainly. But, when they are reinforced by religious motives, eugenical counsels will not be nugatory. That is what Dr. John M. Cooper means when he says: "That the more prosperous and educated and gifted groups will hearken to the exhortations of the eugenic and contraceptionist to beget their kind to their reasonable capacity, is so improbable that



## EUGENICAL MORALITY

Eugenical morality is not a new type of morality, but merely a stronger emphasis on the social responsibility of marriage. To that extent it is consonant with Catholic morality, which has always put into strong relief the social aspects of marriage, and has never countenanced the idea that the contracting parties in marriage need only to consult their own selfish interests and may legitimately disregard all other considerations. The social side of marriage is one of the arguments for the indissolubility of the marriage tie. It may, therefore, be claimed that the Catholic doctrine concerning marriage is eugenical in the truest and highest sense. What Dr. Charles A. Ellwood says on the subject is largely in accord with Catholic teaching. "It is a counsel of perfection," he writes, "which modern science has given us in the doctrines of eugenics; but like all such counsels it is socially valuable and is obviously closely allied with idealistic social religion. If eugenics were ever made the basis of a code of minute legislative prescriptions regarding marriage and reproduction, doubtless it would become an intolerable tyranny. But, as the basis for social ideals regarding marriage and the birth of children, it is invaluable. Social religion, not less than eugenics, is interested in securing wise marriages and in making sure that every child is well born. Social religion, too, should emphasize the social service which parents render to society in the birth and rearing of normal children . . . It will make the birth of children in the family welcome in proportion as there is health and strength and economic means to give them a fair start in life, and it will condemn the selfish individualism which shirks the obligations of parenthood. Finally, it will seek to create in the young a eugenic conscience which will safeguard marriage and the birth of children. Only thus can the ideals of eugenics stand any chance of realization, as Sir Francis Galton, the founder of the movement, himself recognized. Here

---

we may safely dismiss the exhortation back to the land of dreams and wishes which gave it birth . . . Contraceptionists and those eugenists who counsel contraception, advocate the inculcation of a high sense of social and national and racial altruism to bring the miracle to pass. But all this is very vague and very general. It is a hope or a shadow of a hope, a gossamer velleity, and nothing more. The investigator will search in vain in the teeming birth-control and eugenic literature for anything like practical, practicable, and concrete ways and means that offer any ray of promise that such hope and velleity has even a fighting chance of ever being realized" ("Birth Control," Washington, D. C.).

again we see the essential identity of interest of applied social science and social religion.”<sup>3</sup>

Selection in marriage should be rational—that is, reason ought to play in it a more decisive part than passion or self-interest. The choice of the partner should be dictated by prudence, and not merely by sensual attraction. Again, in deciding the time when marriage is to be contracted reason and prudence should have their voice, and not leave these vital matters merely to the urge of impetuous passion. There is nothing revolutionary in these proposals. In fact they are old-fashioned and in absolute harmony with Catholic morality. Yet they are of high eugenical value. Marriages contracted in this manner will ensure individual happiness and at the same time make for the betterment of the race.

Among the factors that determine the choice of a partner, physical fitness should occupy a place second only to that held by moral fitness. Men choose their mates for beauty, social prestige and wealth. They do not give sufficient attention to the question of health. It is here where eugenical education must do its work, and teach men to look in their partners for physical fitness and untainted blood. A prudent man will see that his prospective wife and the mother of his children has a clean bill of health. A prudent woman, who does not wish to bring misery to herself and her children, will make sure that her future husband and father of her children is not cursed with some hereditary taint or affected with some loathsome disease due to youthful indiscretions. That is nothing more than ordinary common-sense. Still, how many are there who give no thought to this important point! Eugenical morality will bring home the fact that rational selection in marriage requires that the factor

---

<sup>3</sup> “The Reconstruction of Religion” (New York City). The author continues: “But most of all must social religion demand a complete change in our *mores* with reference to marriage and the family. Instead of regarding these as a matter of individual convenience, social religion must teach that they are social responsibilities and also opportunities for human service. The whole family life must be put upon an ethical instead of a selfish basis. Marriage itself should come to symbolize, both in the minds of the contracting parties and the community, full consecration to the service of the race. Its basis should be, not mere fancy or passion nor even romantic affection, but an unselfish love which leads to a full and free consecration of life to the promotion not only of the welfare and happiness of the parties themselves, but also of society.” In this regard Catholic moral teaching cannot be said to have been delinquent. It has upheld these ideals long before sociology even dreamt of setting them forth. Earnestly has it pointed out to candidates for the married state the great responsibilities they were taking upon themselves. This it has done long before the rise of modern eugenics.



of health receive the recognition which is commensurate with its importance. Here again we are in harmony with immemorial Catholic traditions. Catholic teaching has always urged that those who contemplate marriage should look for sterling qualities in the partners whom they select for their journey through life, and not allow themselves to be swept off their feet by the uprush of passion. It has vindicated a place for reason in this far-reaching choice. In prohibiting marriage between certain degrees of kinship, it had in view the health of future generations. In so far the Catholic marriage practice has been eminently eugenic in its effects. Says Father Thomas J. Gerrard: "Now the Catholic conscience does take account of physical fitness. But it places moral fitness first. When the restraint necessary for the preservation of purity has been cultivated during childhood and youth, then the ground has been well prepared for the sound eugenical proposal of proper selection of candidates for marriage. Sir Francis Galton need not have gone to such pains to demonstrate that rational selection in marriage is possible. It is obvious. The Church promotes it and controls it perhaps more effectually than any other organization on earth. Her long list of diriment impediments to valid matrimony, and of impediments which may be cancelled for good reasons, is evidence of this." <sup>4</sup>

The great enemy of rational selection in marriage is passion, which beclouds the judgment and dictates ill-advised and imprudent choices. The man or woman carried away by passion will not listen to reason, and gives no ear to eugenic warnings. But the Church more than any other institution insists on the disciplining of the passions, and thus gives reason a chance and prepares the ground for wholesome eugenics. The sexual passion is the most unruly of all, and has in the course of human history wrought untold havoc. It has scorned all restraints, and laughs at eugenical counsels. Ordinary human prudence surrenders before its fierce onslaught and proves utterly unavailing. No power can effectually curb it except religion. The eugenical value of religion thus becomes obvious. Modern sociologists fully realize this fact, and therefore appeal to

---

<sup>4</sup> "The Church and Eugenics." There was a time when the Church had to defend its marriage legislation against the aspersions of those who felt its salutary restrictions irksome. This legislation can now be easily vindicated on eugenic grounds.

religion for assistance in the efforts they make for race-improvement. As long as the sex passion remains undisciplined and uncontrolled, nothing can be achieved in the way of eugenics. It will upset the best-meant eugenical calculations, and evade whatever laws may be enacted in the interests of race uplift.

Again we may quote Father Gerrard, who writes: "Now the whole question of eugenics ultimately turns upon this point: how is the sexual appetite, that strongest of impulses implanted in human nature for the propagation of the race, to be rendered subordinate to the intelligent will? The Catholic answer to the question is a radical one. It consists in the cult of purity in all its branches, both in the marriage state and in the state of celibacy, both in religious orders and in the world."<sup>5</sup> Now, the advantage which the Church enjoys in this matter is, that it possesses potent motives and inspiring examples which will offset the blandishments of the sex appetite, and arouse in men an adequate counterforce to cope with these powerful impulses. Others may speak of beautiful ideals, but they are unable to supply a dynamic force that will carry men to these exalted heights of purity and self-restraint. This absence of a dynamic energy to help man in his struggles strikes us painfully when we read the lucubrations of modern social reformers. Their ideals are quite attractive, but they can give no power. What is the use of an ideal, if there is no power to carry it into practice? It is on that score that we find fault with Dr. Ellwood, whose social ideals are undoubtedly noble and exalted, but who is unable to give real inspiration and motive power. Speaking of the sex passion, he says: "Surely human intelligence also can make sex to serve the higher interests of the race. Science shows clearly enough how this can be done. It is by controlling sex impulses in the interest of a sane and wholesome family life. As long as repressive control was regarded as an end in itself, it was impossible for religion to take a constructive attitude toward sex. But, as soon as such control is seen to be for the sake of the family and for the service of humanity through the family, then controlled sex impulses are welcomed as a basis of family affection, and the social religious ideal becomes, not celibacy, but a pure and lasting family life. Chastity for both the married and the unmarried takes on a new

---

<sup>5</sup> *Op. cit.*



meaning—a social meaning—and it is seen to be preëminently the virtue by which men and women can live together on a human plane, and it is honored as such. As a necessary social virtue, it is held to apply to both men and women equally. The whole social life is purified and ennobled, because sex is subordinated to the family, and not family life to sex. In a word, sex is made to serve the higher values of the social life instead of being merely repressed. Thus, social religion as well as social science will find in sex a potential basis for the highest social values.”<sup>6</sup>

This is all very well, but who will make men accept such exacting ideals and pattern their lives after them? It must not be forgotten that the sex passion asserts itself with extreme vehemence and can not easily be curbed. A continent life, whether in the married state or outside of it, puts great sacrifices on man, and who will inspire him to undergo such sacrifices? To bring this about the most powerful motives are necessary. Mere utilitarian motives, such as social science offers, possess no efficacy and break down ignomin-

<sup>6</sup> *Op. cit.* We must take Dr. Ellwood to task on another count. He is mistaken when he thinks that religion took only a negative and repressive attitude towards sex life. At least this is not true of the Church, which has always given to the sex passion its legitimate place in the scheme of things, and demanded sex suppression only for the sake of higher aims. It has never said that the sex instinct is evil in itself, and that therefore its suppression was imperative. Rightly Father Gerrard says: “The sexual appetite is regarded as a good and useful possession. Although it may easily become the occasion and the instrument of sin, yet it is not a sinful thing in itself. Prudery, which is a perversion of purity, has no place in the Catholic system of morals . . . Under such guidance we know that the sexual appetite is for the purpose of the procreation of children. It is not for the sake of sensual pleasure” (*op. cit.*). If we bear this in mind, we can appreciate at its true value the following passage from Dr. Ellwood and also derive some good from it. It reads: “Unscientific religion has long seen this, and for ages has attempted the control of sex impulses. But too often it has adopted a merely negative and repressive policy toward the sex element. A scientific social religion, while aiming not less at control of this element, will adopt a positive and constructive attitude toward it . . . Such control of sex impulses in the interest of the family will mean their control in the interest of heredity to man; and obviously the control of heredity must come through the control of sex relations. The modern science of eugenics is as far from endorsing promiscuity in sex relations as ethical religion itself. Lax standards of sex morality would make impossible the realization of eugenic ideals. Eugenics demands that we control marriage in the interests of the race, but this in turn implies the control of all sex relations. If eugenics is ever to become practical, it can be only through the development of much higher standards of sex morality than we have yet attained. For it implies the triple control of sex in the interest of the family, the child, and the race. It implies that marriages shall be based upon the good health, good character, and the intelligence of the two stocks concerned. It implies negatively that those who are not normal in their hereditary endowments should refrain from marriage, and that those who for any reason do not marry should lead lives of continence. Finally, eugenics implies that all who are so abnormal that they cannot be controlled by the moral standards of society should be segregated in institutions and supported at public expense” (*op. cit.*).

iously. Many of those who with a considerable show of authority write upon social psychology, really seem to have no insight at all into the workings of the human mind. Apparently they are ignorant of that awful weight that drags man downwards, unless there is a sufficient counteracting force to draw him upwards. They know that in the physical world the force of gravitation with its downward pull is ubiquitous and ever active, but they seem to be unaware that there is a similar fatal force in the moral world. Dr. F. W. Förster characterizes these optimistic writers who live in an unreal world and who deal with unreal men in the following passage: "If the literature of the sexual problem be considered from these points of view, two chief groups of incompetent authors may be distinguished. First, pure and enthusiastic souls with the best of motives, who yet produce the most tragic confusion because they lack a broad knowledge of human nature; these are simple transparent characters without conflicting tendencies and without strong passions—the whole complexity and exuberance of human nature does not exist in them. Their proposals do not reckon with flesh-and-blood men, and thus they throw us back the deeper into the lowest bondage. Their theories are all in the air, and only serve to turn us aside from any strict self-knowledge and self-discipline. Such people are therefore the most dangerous will-o'-the-wisps, and often do far more harm than those who preach open immorality."<sup>7</sup> No one should presume to write on these topics who in his experience has not come face to face with the dark powers with which man must battle all his life to maintain himself on a high level of purity and unselfishness.

The first requisite, then, of eugenical education is the discipline of the sex passion, for without control of this passion rational selection in marriage becomes utterly impossible.

CHARLES BRUEHL, D.D.

---

<sup>7</sup> "Marriage and the Sex-Problem" (New York City).



## A STATION MASS IN ST. GREGORY'S DAY

By GEORGE H. COBB

### I

Much of the history of the Church is contained in her liturgy. This attempt to reproduce a Mass as celebrated by Gregory the Great at one of the Roman Stations will serve to give a vivid idea of one of the great scenes in the life of the Early Church. All the material necessary for such a reconstruction is contained in the First Book of the *Ordines Romani*, which gives the minutest details of the full ceremonial to be observed at a Stational Mass in Rome. Battifol, Duchesne and Cabrol are sure guides to help in the interpretation of the ancient ceremonies. A book written by L. A. Molien<sup>1</sup> has also been of invaluable aid to the writer. I have chosen to describe a Mass in the days of St. Gregory, who was Pope from 590 to 604, for more than one reason. Not only does this great Pope naturally appeal to all English-speaking people, who owe him a deep debt of gratitude; but he was the mighty genius who unified and simplified the Mass according to the Roman Rite, so that by far the major part of the Mass in the Rome of his day is the same as the Mass we have today. It is now well known that the beginning of the Mass at the foot of the altar and also the Blessing and Last Gospel are trimmings that were added at a much later period than Gregory's pontificate.

The Mass for the Monday of the Second Week in Lent is marked "Statio ad S. Clementem." I choose this station, for of all the forty-three ancient Roman basilicas (only one of which has ceased to exist) that of San Clemente preserves most perfectly the form of an old Roman basilica. The fine sweep of the marble floor unencumbered by bench or chair, the exquisitely carved Byzantine marble rails that divide the sanctuary from the nave, the simple altar over the body of the Saint who confessed his faith in Christ by martyrdom (so that the place where his body reposes is called the Confessional), the rounded apse or end of the church shaped like the stern

---

<sup>1</sup> "La Prière de l'Église," Vol. I. This book gives a clear, full, and most interesting history of the Mass, and can be strongly recommended to the clergy.

of a ship, the episcopal throne in the center of the apse where sits the helmsman guiding the frail bark through the troubled waters—these are all features of the oldest form of ecclesiastical architecture, called a basilica.

The word “*statio*” began life as a military term in the Roman army to denote the outpost where the sentry kept watch, more especially during the night, but has finally developed into the peculiar meaning attached to it in the title “Station of the Cross.” In the infant Church it was the term given to the assembly of the faithful, keeping watch like faithful sentinels for Christ’s coming. From the fifth century it came to mean that special assembly of the faithful when the Pope celebrated Mass on a fixed day at a fixed basilica. When the Church emerged from the catacombs, Pope and priests lived under the same roof in Rome; the Pope celebrated Mass, which was always a Solemn High Mass, and his priests concelebrated with him. Before the days of St. Gregory it became necessary to divide Rome into twenty-five regions, districts, or parishes, and a priest was officially appointed to take charge of each. These “stations” were then instituted as a means of bringing all the parishes together for a great papal ceremony held at one of the ancient basilicas, whereby that unity which the Church ever craves for might be preserved.

## II

It is a beautiful morning in Spring—who can ever forget spring-time in Rome?—the Monday after the Second Sunday in Lent of the year 600. Beforehand it has been announced to the faithful that the Mass will be at the Station of San Clemente, and people are streaming towards a central church, whence they will walk in procession to San Clemente. The papal chair has been carefully arranged in the sacristy of the famous basilica, which is situated at the far side of the porch.

The Emperors have left Rome. Imperial honors (if not imperial power) are now given to the Pope. Pope Gregory, old, enfeebled by mortifications, heavily burdened with his tremendous responsibility, comes forth from the Lateran Palace where he holds residence, whilst the stately—nay, regal—procession is drawn up ready to start. In front are all the acolytes of the thirteenth region (probably the region of the Lateran) and the doorkeepers from each of the twenty-



five regions. Behind them come the subdeacons, two notaries, the administrators and the deacons of each region. Amongst this throng, here and there, the spectator can pick out certain requisites for the Mass solemnly carried by certain of the processionists. There gleams the great golden *scyphus stationarius*—a huge chalice used for the Communion of the faithful under the form of wine, and provided with two golden handles that it may be held more steadily by the minister. Elsewhere shines out the large golden paten, some thirty pounds in weight, used for the offerings of bread made by all the assembly. Others are seen bearing a ewer, a basin, a strainer for the wine in silver and gold, silver cruets, candlesticks in precious metal. The Book of the Gospels is solemnly carried by a deacon, the Book of the Epistles by a subdeacon.

A wide space here permits the Pope to be clearly recognized. He is mounted on horseback, with an equerry walking on either side of him lest the aged Pontiff might be dislodged from his steed. A brilliant cavalcade of the high officials of the papal household follow respectfully in attendance. An acolyte on foot carries the chrism. All is now ready for the procession to wend its way to the central basilica of meeting whilst certain psalms are solemnly chanted. Suddenly the procession is brought to a standstill. A client has some special petition to present to the Pope, and, having dismounted from his horse, stands expectantly by the wayside. Two of the main officials rapidly glance over the written request, tell the Pope briefly what is petitioned, and Gregory gives his answer. Meanwhile the people of the various parishes have gathered together at the central basilica towards which this procession is wending. Arrived there, a prayer is said over the people, Pope Gregory gives his blessing, and once more the papal procession proceeds on its way to San Clemente, considerably augmented by the various parishes falling in at the rear. Psalms are sung along the route, and, as they near San Clemente, the Litany of the Saints is solemnly chanted.

Dismounting from his horse, the Pope now enters the sacristy outside the church, and, seated on the papal chair already placed in position, prepares to vest for Mass. The vestments have been carefully arranged by the *primicerius* and *secundicerius*.<sup>2</sup> The valet or

---

<sup>2</sup> On the Paschal Candle were inscriptions, including a list of names of the first dignitaries in the choir. Thus, *primicerius*, *secundicerius*, meant the first and second on the candle.

barber hands them to various subdeacons to present to His Holiness. Finally a deacon appointed by the Pope receives the pallium from a special subdeacon, hands it to St. Gregory, then pins it in front, behind, and on the left shoulder. All is now ready for the solemn entry of the Pope into the basilica to the singing of the Introit Psalm by the choir. Within the church the men stand on the Gospel side, the women on the Epistle side, with a special place for virgins and widows. Catechumens and public sinners stand apart. The choir in front of the clergy at this Introit arrange themselves in front of the altar rails. To support his infirmity, Pope Gregory gives his right hand to the archdeacon and his left hand to the second deacon, as he slowly walks down the nave, whilst a subdeacon swings a thurible in front. There are also seven acolytes bearing candles, who finally arrange themselves three on the Epistle side and four on the Gospel side in front of the altar. On arrival at the sanctuary a cleric brings to the Pope a small box which contains a portion of the Bread consecrated at the previous Mass, which Pope Gregory will place in the chalice before the breaking of bread to show the continuity of the same sacrifice. Bowing before the altar, signing his forehead with the Cross, he gives the kiss of peace to the chief bishop, the chief priest, and all the deacons. He now signals to the choir to break off the Psalm and end with the *Gloria Patri*, etc. After kneeling a while in prayer on the prie-dieu, he kisses the Gospel Book which has been solemnly placed on the altar, and the altar itself, and then proceeds to the *cathedra* at the end of the apse. He stands facing the East in the sight of the whole assembly below. The *Kyrie* is sung, followed by the prayer. The Epistle and Gospel are read from the ambones, after which the Gradual is sung. It is now that St. Gregory stands at his throne and delivers a simple explanation of the Gospel just read, at the conclusion of which the catechumens and public sinners are dismissed from the assembly.

The Pope at his throne invites the faithful to prayer, and the long ceremony of the "Offertory" takes place to the solemn chanting of the choir. Everyone makes offering of the materials of the sacrifice, from the Pope down to the latest convert. Pope Gregory receives the offerings of the small loaves of leavened bread, assisted by the bishops and priests. The deacons are occupied in collecting the wine, which is offered by each of the faithful in a small flask



called *amula* and poured into a large silver vessel called *ama*. This ceremony ended, the archdeacon chooses from the loaves those to be consecrated, more especially the two presented by the Pope. He places all these loaves on the altar with the *scyphus* and a chalice, which together with the two papal loaves will suffice for the Communion of the clergy. A little of the wine of the *scyphus* is poured into the chalice, and *vice versa*. A few drops of water are added without any prayers. The Pope washes his hands, descends from his throne to the altar, and the prayers down to the breaking of bread are almost word for word as we have them today.

The breaking of bread is seen by the spectator to be a most important ceremony, for each loaf has to be broken into small pieces for the purposes of Communion. Pope Gregory places in the chalice the consecrated Fragment which had been brought to him at the beginning. Having broken one of the two loaves offered by himself, he leaves a small portion on the altar to be used at his next Mass. Other pieces are sent to the priests of the Roman parishes who are absent, for not one of these priests may commence the oblation at his own Mass until this particle from San Clemente arrives. With the words *Pax vobis*, Gregory returns to his throne, whilst the remainder of the first loaf and the entire second one are placed before him on a paten. The archdeacon sees that the other consecrated loaves are taken to the bishops and priests by acolytes who have linen bags suspended from their necks for this purpose. Now all take part in the breaking of bread, and the priests use the linen bags<sup>3</sup> in giving Communion to the faithful. The deacons break for the Pope the part loaf and whole loaf. Pope Gregory detaches from the piece meant for his own Communion a particle which he allows to fall into the chalice. Having communicated, Gregory gives to each of the bishops and priests a piece which he places in the hand of each as it rests on the altar, and so they communicate. The deacons do the same. The Pope having drunk a portion from the chalice, the archdeacon hands it on to the chief bishop, and it is then handed round to all the clergy.

Here the archdeacon announces to the people that the next station will be held on the following day at St. Balbina's. It is now the

---

<sup>3</sup> This statement is open to dispute. See article *Chalice* in the *Catholic Encyclopedia*.

turn of the faithful to receive Communion, during which time the choir sing a long antiphon. Pope, bishops and priests give the faithful Communion under the form of bread, saying to the recipient *Corpus Domini*, to which comes the response, *Amen*. The men receive the portion on the hand, the women on a piece of linen worn for this purpose, and thus give themselves Communion. The great *scyphus* is pressed to the lips of each of the faithful that they may drink the Precious Blood, the minister taking care to keep a firm grip of the handles of this chalice.

Upon returning to the altar and saluting the assembly, St. Gregory recites the Post-Communion. Once more he salutes the people, and thereupon the deacon dismisses the assembly with the words, *Ite missa est*. During the long and solemn procession of the clergy to the sacristy, Pope Gregory gives his blessing to the people.



## THE PROBLEM OF EVOLUTION

By BERTRAM C. A. WINDLE, Sc.D., Ph.D., LL.D., F.R.S.

### Evolution, If It Exists, Is Not Self-Explanatory

#### XIII. SELF-SUFFICIENCY OR "ORTHOGENESIS"

Our last chapter referred of course entirely to that type of evolutionary philosophy which confines its horizon to small variations, with the corollary of "links"—which are so usually, as we have seen, "missing." If we come to the mutational idea (that is, progress by considerable jumps), we are in a totally different country which opens up vistas which must be carefully examined. In an address delivered at St. Louis, Mo., in 1904, Smith Woodward, one of the leading geologists of the world, said: "It must now be confessed that repeated discoveries have now left faint hope that exact and gradual links will ever be forthcoming between most of the families and genera. The 'imperfection of the record,' of course, may still render some of the negative evidence untrustworthy; but even approximate links should be much commoner in collections than they actually are, if the doctrine of gradual evolution were correct. Palæontology is clearly in favor of the theory of discontinuous mutation or advance by sudden changes." Of course, those who do not like this attitude have their replies. There is no great range of mutational changes known to us, though they are increasing in number, and they are mostly in the vegetable kingdom. There is one obvious answer to that. The appearance of a mutational species can only once in a while be noted, when it occurs in a carefully observed plot of land (dealing now with vegetables). The new *Chelidonium Laciniatum* would never have been recognized as coming from the old *C. majus*, if it had not appeared in an apothecary's garden, and if the apothecary had not had sufficient scientific bent to go thoroughly into the matter. Nor would the Irish Yew ever have been detected as a mutation, but that it arose in a gentleman's garden in the County Fermanagh some hundred years ago. There may have been hundreds of such occurrences in wild nature with no one to detect them. Nor could their results be detected, for the essence of

the mutation is that there are no links. The mutation theory thus places the evolutionary proof from palæontology on a different footing—but again, it must be admitted, on one of pure surmise. The occurrences might be explained by mutations. They might, but are they? Because an explanation explains or would explain, it is not, therefore, necessarily the true explanation. The mutations or jumps are jumps forward following Dollo's law, for there is never a jump back. What causes this? To everybody who thinks it must be clear that *evolution along whatever lines, if it exists, is not a self-explanatory process*. Only the muddled thought of the age can imagine that such a system could come into operation just anyhow, and carry on along the same lines. An explanation had to be sought, and today many find it in the blessed word, *orthogenesis*. This is a theory worth careful consideration. The term we owe to Naegeli, the only scientific correspondent, so far as we know, whom Mendel ever possessed. By that term he meant that there was a factor, *not material*, within the organism which urged it on to its perfection, and the species along a line of further development. Korschinsky<sup>1</sup> puts it that "in order to explain the origin of higher forms out of lower, it is necessary to assume in the organism a special tendency to progress."

I need not point out to the readers of these articles that, when we arrive at this point, we reach the hylomorphic theory of Aristotle and St. Thomas—in other words, it is a kind of re-discovery of Aristotelianism, for there is no reason to suppose that any of these scientific writers knew anything of the Peripatetic philosophy. This suggestion simply infuriated the anti-metaphysical wing, as may be seen from the following quotation:<sup>2</sup>

"It is needless to say that few biologists confess to such a belief. . . . Such an assumption of a mystic, essentially teleologic force, wholly independent of and dominating all the physico-chemical forces and influences which we are beginning to recognize and understand with some clearness and fullness—such a surrender of all our hardly won actual scientific knowledge in favor of an unknown, unproved, mystic vital force we are not prepared to make. As Plate well says, such a theory of orthogenesis 'is opposed, in sharpest

<sup>1</sup> Cfr. Kellog, "Darwinism To-day," p. 278.

<sup>2</sup> Kellog, *loc. cit.*

contrast, to the very spirit of science.' " What an example of confused thought! The spirit of science is to find out what and how things are, and not to adopt the *parti pris* that everything can be explained in the terms in which we think that things ought to be explicable—or, for the matter of that, any other *parti pris*. And, as to "surrender," if what you hold is untrue, how, in the name of science, can you continue to hold it; and, if it is true, who is going to ask you to surrender it? However, logic will tell in the end, and only recently, in response to my question as to whether he did not think that orthogenesis was gaining ground, a very distinguished man of science replied that *he did not see how any rational man could hold any other view*. For a further instance of the advance of this view, let me quote a casual remark from a paper on the growth of the spicules in sponges by Professor Dendy (author of that well-known book, "An Outline of Evolutionary Biology"), recently published in the Proceedings of the Royal Society of London: "We seem to have here, however, a very good example of orthogenesis, or evolution in a determined direction." *Determined*—there is the kernel of the whole matter—by what? By orthogenesis or the inbiding principle? But that is not self-explanatory, and we are irresistibly led to seek the originator of this principle, and thus reach the Creator and Sustainer of all things. Herbert Spencer substituted for personal guidance by will and intention an atomic and mechanical operation amongst things themselves (as Sir Oliver Lodge has recently been pointing out), but with no success, for such a scheme, like all mechanistic schemes, will not act. The very advance of our knowledge of matter and of its nature, as someone has recently said, has killed the old materialism. "There is no mechanical explanation for the ultimate mechanism of the universe; mechanism cannot explain itself."<sup>3</sup>

Go back to Kant, the prophet of the period of materialism in England, and hear what he says: "We may boldly assert that it is absurd for man . . . to hope that a Newton may one day arise to make even the production of a blade of grass comprehensible, according to natural laws ordained by no intention."

The fact is that, though many evolutionists would not allow wild

---

<sup>3</sup> Conklyn, "Problems of Organic Adaptation," p. 371.



horses to drag such an admission from them, their theory can only begin to work, if and when they recognize it as a method of creation. Then all the difficulties discussed (and others undiscussed here) disappear—*e. g.*, the question as to where life came from into a world, which at one time would not permit of its existence. The questions of the appearance of sensation and consciousness made A. R. Wallace see that you must bring a Divine influence into the system which he and Darwin pressed upon the world. "Given a Divine Intelligence to guide organisms, as man directs those in a domesticated state, and the problem is solved, but that is the last admission the scientific evolutionist is prepared to make; he will only admit nature and natural law, whatever these words may mean."<sup>4</sup> And, as the writer might have added, such an evolutionist cannot see that his "nature" and his "natural law" are not self-explanatory. The fact is that, if scientific writers who refuse this solution would devote some little time to the argument *a contingentia*, and meditate over St. Thomas's *Quinque Viæ*, they would see that to talk of nature and natural law as final explanations is to talk nonsense. Addressing the audience that I am addressing, it cannot be necessary for me to say that it is on lines such as this that Catholic evolutionists find no difficulty in accepting the theory—even as proved, as Canon de Dorlodot thinks it is, but much more as the only working hypothesis at present before the scientific world, as the present writer does.

#### XIV. MAN'S BODY

I am not going to discuss the topic of man's soul; it is unnecessary here, for we know that it is a special creation by God. The extreme evolutionist will have none of this, and the "behavioristic" psychologist is all in favor of his view. I confess that it is utterly impossible for me to understand how these people reconcile their ideas with patent facts, but space forbids me from proceeding with this matter; let us turn to the minor question.

In his work entitled "Apologetics and Catholic Doctrine" (II, 55), Archbishop Sheehan declares: "If the proof were forthcoming tomorrow that the body of the first man was evolved from the lower animals, it would not be found to contradict any solemn, ordinary,

<sup>4</sup> More, "The Dogma of Evolution," p. 216.

or official teaching of the Church. . . . As long as Evolution remains an unproved hypothesis—if present indications be trustworthy, the prospects of its ever rising to the plane of demonstration are exceedingly remote—Catholic teachers will accept the traditional and obvious interpretation of the second chapter of Genesis, that the body of Adam was created directly by God. In thus following the immemorial practice of the Church, never to reject the old in favor of the new and unproved, their action must commend itself as reasonable and prudent even to those who are not of the faith.” The Bible tells us—as the Vulgate puts it—that God made the body of man *de limo terræ*, and what that *limus terræ* was, the Church has never defined. St. Augustine warns us that to talk as if God, *manibus corporalibus*, modelled a figure from clay is *nimis puerilis cogitatio*. What is man’s body? It consists of from twenty to twenty-five of the commonest elements of the earth’s crust, plus a very large quantity of water—thus being veritably *limus terræ*, like the bodies of all animals.

In that sense no one can deny that God has made our bodies *de limo terræ*, but the prevalent idea of evolutionists is that man’s body came only ultimately *de limo*, but proximately from the body of some animal—the hypothetical “anthropoid ancestor.” Darwin held that this was an ape; others believe in a common far-back ancestor from which, on divergent lines, proceeded men and apes. Others fancy a lemuroid ancestry; others again have in their mind’s eye a plantigrade beast by the sea-shore, not an arboreal fruit and nut-eating beast. To read the books on the subject, one would suppose that there was no more doubt about the animal origin of man’s body than of the existence of an atmosphere around us. But exact proof is lacking, and the assumption is made along the lines of morphology. I entirely agree with Dom O’Toole that, on morphological lines, there is no stopping at what he calls “Wasmann’s Comma,” for that learned Jesuit, whilst accepting evolution for lower animals, drew the line at man. If one accepts the morphological argument as conclusive for the animal kingdom generally, it is hard to see how Wasmann’s line can be drawn, for man, save for certain small though important exceptions, is anatomically an anthropoid, and the arguments already cited apply here as well as there. The other arguments brought forward in the past are those from embry-

ology, which have been discussed and are suggestive but not conclusive. Then there is the "rudimentary structures" argument, which is much less powerful than it was since objects like the pituitary body, for example, once thought to be rudimentary and useless, are now known to be of the first importance to the body as the producers of internal secretions or hormones. Even the vermiform appendix which is so much insisted on as such, is in my opinion no real help to the argument, for I agree with those who think that so richly lymphoid an organ must have its function, and compare it with the tonsils in the pharynx. Man can get on without it, it is true, but then he can get on without his tonsils or his colon, or one of his kidneys or other vastly important organs, so that the argument fails there. In a word, whilst the facts are strongly suggestive, they do not amount in any way to a demonstration. Nor do those drawn from palæontology. It is quite impossible to discuss the cranial remains, on which so much theory has been built, but one quotation from an undoubted authority who anticipates that proof along these lines will yet be forthcoming may be cited.

Dealing with this question Marcellin Boule, a first-rate authority, says: "We must confess then, however damaging the confession to our *amour propre*, that we are still too ignorant to give a direct answer to Huxley's 'supreme question' or to solve in full the perplexing problem of our origin."<sup>5</sup> Branco and others, like Reinke, declare that science knows nothing of the pedigree of man, and there we must leave this question still unsettled.<sup>6</sup>

But there is one undoubted fact of which we may make a mental note in the midst of our uncertainties. Whatever the actual status of the former possessor of the fragments found at Trinil and dignified by the name of *Pithecanthropus erectus*, or of the owner of the Heidelberg jaw, or of other much disputed bones of contention, it is quite clear that at an earlier time of the world's history there were in existence either beasts which were much more manlike than any now known or men much more simian in structure than any living races of mankind. For a solution of these difficulties we must await further discoveries.

<sup>5</sup> "Fossil Men," Eng. Trans., 1923.

<sup>6</sup> The matter is much more fully dealt with than is possible here in my "Church and Science."



One final word on this important question. If man's body was evolved from some animal form, it must have been either by small gradually accumulating changes or by a mutation. I regard the former, which has been usually accepted tacitly at any rate as the method as impossible for reasons given in full by Dwight,<sup>7</sup> namely, that as that process was a retrograde one *quâ* strength, swiftness of foot, capacity for climbing and the like, the developing being would have been wiped out of existence by his fellows. A mutation, which on other grounds is much more likely, does not present these difficulties. But the fact that the evolution occurred by a mutation—if it did—can never be proved, since, as already shown, there can be no links to show us what had taken place.

#### XV. EPILOGUE

I have said nothing about the attitude of Catholics towards the account of creation in the early chapters of Genesis nor of the relation of these to the question discussed in these papers. However necessary in the case of non-Catholics or indeed of lay Catholics for the most part, that cannot be so for the readers of this journal. Of course, our outlook on the Bible narrative is wholly different from that of the world around us.

There we find it either neglected (as it is by some) or twisted to suit one's own ideas (as it is by others), or again taken absolutely literally, as the old Scotchwoman is reported to have said that she believed every word between the two covers, which in her case would have included the fulsome flatteries of James I (a mass of meannesses and worse) and Elizabeth (no paragon amongst women), not to speak of Bishop Usher's chronology, a brush with which we are often most unfairly tarred. That is the Fundamentalist attitude and for obvious reasons a very dangerous one, and it is from such persons that there arise jubilant cries when any fact or argument emerges which appears to be antagonistic to evolution. Such cries should never come, as sometimes they seem to do, from Catholic quarters. Of all people we can afford to survey this scene of conflict with complete calm, for we know that God's two books of revelation and nature cannot possibly contradict each other.

<sup>7</sup> "Thoughts of a Catholic Anatomist," p. 158.

Hence, as Leo XIII told us and as common sense dictates, we should rejoice in any new discovery whether it tells for or against evolution, for example; for the truth is what we are looking for, and not victory over our supposed antagonists. The fact is that this exultation on the part of anti-evolutionists just alluded to leads their opponents very naturally, and very logically too, to conclude that these would-be defenders of religion believe that the establishment of evolution as a fact would mean the destruction of Christian faith, whereas nothing could be more untrue or more ridiculous. Of course, I am talking all the time of *physical* evolution, and not of the absurdities of "spiritual" evolution. Let me take a parallel case. I have met people who quite seriously believed that if Spontaneous Generation were to become a proved fact—as it may be, though there is no sign of such a thing even on the horizon—the bottom would be knocked out of religion. Such persons are wholly unaware that the whole Christian world held that doctrine for centuries without turning a hair. St. Thomas held it, and only differed from Avicenna concerning it, because he declared that living came from not-living matter by the virtue of powers placed in the latter by the Creator. If Spontaneous Generation were to become a proved fact, the Catholic response would be: "How interesting, and how delighted St. Thomas Aquinas would have been could he have been told that!" Similarly, if physical evolution ever becomes a demonstrated fact, the instructed Catholic would only need to reply: "How interesting, and how delighted St. Augustine of Hippo would have been if he could have been told that!" That is the attitude which, if I may venture to say so, should be ours: interest in the progress of discovery whilst the matter is, as it now emphatically is, unproved; indifference as to whether it ultimately turns out that this was or was not the method employed by the Creator for working out His plans.

## THE DEVOTION AND INDULGENCES OF THE WAY OF THE CROSS

By FATHER WALTER, O.S.B.

Preaching is a mind and heart searching business. It is a test of all that a man is and knows. Those who have some preaching experience know how difficult it is to satisfy themselves and their hearers. Many of the mannerisms and defects of the men that stand in the preaching places are of a kind that seem unpardonable, because with some care and self-discipline they can be overcome. Given a voice that can be heard—and the voice is susceptible of being greatly developed and refined with some painstaking training—and that intelligence and knowledge without which no man can be admitted to holy orders, any man so equipped and prepared can learn to preach sermons that will instruct and edify, and still that cry of criticism which is entirely too loud and too common. No public speaker has so rich, so abundant and so interesting subject matter for his selection as the Catholic preacher. One need not come into very intimate contact with the common people before one becomes aware of their need of religious instruction and of their hunger for it if it is given in an adequate and attractive way.

Some time ago it was brought home to me that certain new religious devotions and practices were sponsored and promoted in a few parish churches. These devotions and practices attracted considerable crowds, and neighboring pastors found that many of their people were attending these popular services. They began to criticize and even to ridicule these things as superstitious and foolish. It was a most undignified and uncharitable and wrong-headed proceeding, even though there was something sensational and indefensible in those devotions. The people were scandalized, and began to wonder how such things could be done, and how one thing could be preached and encouraged in one church and denounced in another.

Such things unfortunately happen now and then in different places. Wise men are slow to condemn, and, when they are sure of their facts, they proceed in a dignified way. It has happened that Saints who were zealous and understood the religious needs of the common people, were denounced by ultra-conservative or jealous fellow-



workers, and even censured by high ecclesiastical authorities for things that were novel and looked dangerous, but were merely clever psychological devices for making religious appeals to people that needed a little variety and some stimulus to set their religious feelings free. Just as soon as a priest does a religious thing in a new way and makes a strong appeal which may be quite according to the spirit and rule of the Church, he becomes an object of criticism and sometimes of suspicion. His motives even are assumed to be mercenary.

There are, however, some excellent and properly established devotions in the Church that could stand a little special featuring or advertising. Among these devotions is the Way of the Cross. At sundry times and in different places I have had questions addressed to me that impressed me with the needfulness of some practical instruction on this topic. Here are some of the questions that come to my mind at this moment: Why do the Stations in our church begin on the Gospel side and in other churches on the Epistle side? Is it necessary to receive the Sacraments in order to gain a plenary indulgence by making the Stations? Must we say five Our Fathers at the end in order to gain the plenary indulgence? In some places they do not say these extra prayers according to the intention of the Pope. And in a certain church the pastor said that one can gain several plenary indulgences by one performance of the Stations. Is this correct? If one makes the Stations privately, is it necessary to say an Our Father and Hail Mary at each Station, or is it sufficient to read the prayers in the book? Is it necessary to genuflect at each Station? Can I say the Stations at home, if I do not feel well enough to go to church, or if I am too far away from the church? These and similar questions, serious and intelligent and some of them half foolish, have been asked of me and probably of other priests. Sometimes those of us who have not a specialist's knowledge in these things wonder why detailed information on such points is not available in a handy form. This article will attempt to give this information.

#### WHAT IS ESSENTIAL FOR GAINING THE STATION INDULGENCES?

(1) The canonical erection of the Stations. For good reasons, the Franciscans have a sort of ecclesiastical patent on the Stations,

but, when they are not at hand, any pastor may obtain from his bishop the faculty of erecting the Stations. Bishops in this country get this faculty with the right of delegating their priests.

(2) The authorization for erecting the Stations must be given in writing. This is required *sub pœna nullitatis*.

(3) There must be fourteen Stations, but only the crosses are essential. The blessing is attached to them, but they must be of wood. The pictorial representations in whatever material are good, because they help to fix the mind on our Lord's Passion, but they are not essential.

(4) The Stations must not be so close together that they require no movement on the part of those that are making the Way of the Cross.

(5) There must be a bodily movement from Station to Station. However, when many make the Stations together, it is allowed that one may move from Station to Station and say the prayers, whilst the others follow at least in mind and make the genuflections in their place and turn, as far as possible, towards each Station in succession. It is even allowed now that in large churches one priest may say the Stations in the pulpit so as to be better heard by all, provided another priest meanwhile goes from Station to Station with two servers. Some German dioceses have received the Indult allowing one priest to conduct the devotion from the pulpit without a second priest or cleric making the round of the Stations. This is a particular Indult only, and does not apply in dioceses to which it has not been extended. To make sure of gaining the indulgences, the usual conditions must be observed.

(6) The Stations must be made without any notable interruption. It would not be a notable interruption or interference to go to confession or to receive Holy Communion or even to hear Mass during the devotion between the Stations.

(7) Meditation on the Passion is absolutely essential. There are no vocal prayers prescribed. There is no set form that must be followed. It is not necessary to make a meditation on each Station. It is enough if the Passion of Our Lord is devoutly meditated on or considered.

Meditation? Is not that too difficult for most people? They know nothing about meditation. Even educated and ascetically trained

people find meditation beyond their capacity or strength. How can it be required of simple people who have no idea of meditation, and do not even understand the meaning of the word? Well, *nemo tenetur ad impossibilia*. Rome—the Congregation that made this ruling—does not demand *very* hard things from anybody. The strict requirement is merely “meditation according to each one’s capacity.” And no elaborate meditation is required from anybody. The purpose of the Stations is to make us realize the price which our Lord paid for our salvation. It is not necessary to make a meditation on the incident or episode of the Passion pictured on each Station. A general meditation on the Passion is all that is required. And the simplest kind of meditation is sufficient. The people can be taught—and they should be taught—to think about the Gospel story of the Passion. If in mind they follow our Lord from place to place, excite in their minds some sorrow for their sins and some sympathy with Him who atoned for them, they will satisfy the condition for gaining the indulgences. Though the gaining of the promised indulgences may be the impelling motive in most cases, the primary object of the Stations, in the mind of the Church, is to make us realize the evil of sin and the greatness of God’s love for us, both of which are demonstrated by Christ’s Passion. It will greatly stimulate our religious feelings, increase our faith, and develop our religious sense if we make the Stations according to the wishes and directions of the Church.

It is well to teach the people to make the Stations without the help of a set form of prayers. The prayers from the book are too often said in a perfunctory way. There is not a bit of religious effort in them. The lips do all the work. The simplest meditation is better than this kind of lip exercise. Those who have once learnt to make the Stations without the aid of a prayer book are not likely ever to go back to the book slavery. The little exercise in thinking, in religious self-expression, is always a satisfying process. Men realize themselves. They begin to feel like men. Of course, one acquires the facility and the habit of praying in a meditative way by practice, but practice here is much easier than it seems to those who have not tried it seriously.

What does this mean, “according to each one’s capacity”? It means that, if one has the talent and the education for going deeply



into things, one should make some use of them in thinking about the Passion. Some people do not know what they are capable of in this line, because they have never tried themselves out. With some explanation and some direction they would find themselves possessed of considerable thinking power. They would find great satisfaction in exercising their power of original thinking. Others can just skim along the surface of things. With a little pertinent teaching they will learn to reconstruct the scenes of the Passion when looking at the pictured representations of it. They linger a little longer at one than at another, because it strikes them more forcibly. They realize that their own particular and specific sins had something to do with certain phases of the Divine Passion. Their imagination becomes active. They begin to feel sorrow, a more real sorrow than they ever felt before for their sins, and a tender sympathy with the Divine Sufferer. Though He is silent, yet He makes Himself felt by acting on their minds and hearts.

Surely, the simplest minds can be taught to look at the Station pictures and to say to themselves: "He suffered for me too. I have added to His sadness in the Garden. My sins put strength into the arms of the scourging soldiers. I was there in that hooting and mocking mob. My sensuality, my utter self-indulgence, my pride, and all my assorted sins furnished the nails and the other instruments and circumstances for the shame and brutality of the crucifixion." Then it will not be hard to make a really effective act of contrition by saying to Him that stands out as the central figure of all history and of history's greatest tragedy: "O Lord, I am now truly sorry for my sins. I wish I had not made Thy sufferings more bitter by my senselessness and ingratitude and all my horrible sins. O Lord, have mercy on me according to Thy infinite mercy. Give me religious sense and feeling, and make me think of Thee oftener and more lovingly." This may sound a bit elaborate and too difficult for simple and unschooled souls. Yet with a little training even simple souls are capable of high things in religion. There is nothing more appealing to the heart than religion, if properly brought home to it. And God coöperates effectively with every slightest effort of this kind in His own sweet way.

One may spend fifteen minutes or fifty in making the Stations in this fashion. Even a short meditation, the simplest kind of

thoughts or words, will suffice, no vocal prayer of any kind being required. A greater and a finer religious self-realization must grow out of these thinking efforts. And a feeling of real religious love is likely to grow out of them gradually. Love of any kind is a great power, and religious love is a tremendous force, but it must be nursed. Many people never come to feel it or to realize it in any effective measure, because they have not been trained in the exercise of religious thinking—in thinking on religion and its meaning for them and its power for making them stronger and happier. By means of the Stations they may learn what they might never learn without them.

Some uneducated minds have a greater capacity for thinking than some that have gone through educational processes. In a secular way, such uneducated minds often develop great force because circumstances supply that friction which their minds need for development. In a religious way they usually remain illiterate because they are preoccupied with temporal cares and religion gets no fair chance with their minds. Such teaching as they get and such preaching as they hear are not stimulating and stirring enough. A little instruction in practical meditation on that greatest event in all history, the Passion of Jesus Christ, may become the stimulus which they need and the means for their coming religiously of age.

Considering all this it sounds reasonable enough that Saints like St. Leonard of Port Maurice, O. M. Cap., claimed a parish could be reformed and sanctified by means of this devotion. He was a great missionary and introduced this devotion wherever he could, he himself "erecting" 572 Ways of the Cross. He prevailed on Pope Benedict XIV to erect the Stations in the Coliseum. The Saint himself preached on that occasion. St. Benedict Joseph Labre practised this devotion daily, and became more and more a man of great penance and holiness.

#### INDULGENCES

What indulgences and how many are gained by performing this devotion? All those indulgences that have been granted to those who visit the original Stations and holy places about Jerusalem have been extended to any properly erected Stations. Considering that a number of plenary and partial indulgences have been granted by

several Popes for visiting sundry churches and holy places in and about Jerusalem, and that some of these were granted orally, it is impossible to state how many indulgences, plenary and partial, may be gained by making the Stations. The Sacred Congregation of Indulgences, when approached with the request for a definition and full statement in this matter, refused to commit itself, and even forbade any unofficial enumeration of indulgences to be published.

It is also uncertain whether the indulgences attached to the making of the Stations can be gained more than once a day. The Sacred Congregation of Indulgences, when interrogated on this point, merely replied: "*Ex documentis non constat.*" The Congregation, therefore, left the question open. However, all partial indulgences can be gained as often as the prescribed conditions are fulfilled. This is the general rule, unless the contrary is definitely stated in the grant.

#### STATION-INDULGENCE CRUCIFIXES

Those who are legitimately hindered from making the Stations in the usual way, can gain all the indulgences of the Stations by holding in their hand a crucifix blessed for this purpose and saying twenty Our Fathers and Hail Marys—fourteen for the fourteen Stations, five in honor of the five Holy Wounds, and one according to the intention of the Pope. The inability to say the Stations in church need not be absolute.

Conditions: (1) The twenty Our Fathers: (2) an act of contrition or saying the vocal prayers with a contrite heart: (3) meditating on the Passion. When several are together and wish to make the Stations, with only one blessed crucifix between them, one may hold the crucifix whilst all are saying the prayers together or *per modum chori*, but all must do their own thinking or meditating on the Passion.

Leo XIII granted a modification of this privilege to those who are so seriously ill as to be unable to satisfy the ordinary conditions and to say the twenty Our Fathers. They may gain the indulgences by making (1) an oral act of contrition, and saying the versicle "*Te ergo quæsumus, etc.*"; (2) they must, at least in their heart, join in three Our Fathers, Hail Marys, and Glory be to the Father, whilst they are said aloud by somebody else; and (3) they must



meanwhile think on the Passion of Christ. This one condition of meditation on the Passion is never dispensed from or with, and the Station crucifix must be held by the sick person's hand.

#### BLESSING OF STATION CRUCIFIXES

The faculty can be obtained *in perpetuum* from the General of the Franciscans. The payment of one lira or franc is required as an alms for the Holy Land. All concessions and indulgences attached to the so-called Station rosaries have been recalled and canceled. All these statements may be verified in Behringer-Steinen's "Die Ablässe, ihr Wesen und Gebrauch" (1921 edition).

#### MISCELLANEOUS QUESTIONS

It is not feasible to answer all questions that may be asked in connection with the Stations, but no priest will have any difficulty in answering them as they turn up, if he is in intelligent possession of the general principles and of the legislation of the Church on this point. It may be well, however, to say a few informing and directive words on two or three of the sample questions set down in the beginning of this article. Some people are bewildered when they find the Stations beginning on the Gospel side, whereas they were used to seeing them begin on the Epistle side. It is desirable that there should be uniformity in such things, but uniformity is not prescribed. It depends altogether on how the pictures face. They all face in one direction. If they face from left to right the Stations must begin on the Epistle side. If from right to left—from the picture side—then the starting point must be on the Gospel side.

The reception of the Sacraments is not prescribed for the Station indulgences. However, it is proper to begin with an act of contrition. And sorrow for sin, a deep and intense and ever-growing sorrow for sin, should be one of the effects of this devotion. Though no vocal prayers are required for gaining the indulgences, it is nevertheless to be strongly recommended to conform to the practice of saying an Our Father and Hail Mary—with the Glory be to the Father—and the usual invocations at each Station. Without a good reason there should be no deviation from this practice even in private devotion, except perhaps when it is a question of time, which may not allow more than a brief meditation at each Station. Whilst

movement from Station to Station is an essential requirement for gaining the indulgences, a genuflection is not prescribed, though it has become the common practice from which there should be no departure.

#### SOME INCIDENTAL REFLECTIONS

There is something very wholesome and sobering in a devotion of this kind. A certain religious hunger is satisfied by it. It will foment our faith. It may even cure some people of their itch for religious novelties and unauthorized new devotions and practices. There is something that may be said and needs to be said on sensational religious extravaganzas that foster superstition and miracle-mongering. This may be said some other time, because this article has already reached its space limits, and also because it does not belong under the heading of this article. Surely, the Stations and kindred religious devotions and practices provide abundant preaching material that can be easily dressed up in an effective and profitable way with doctrinal interpretations and practical applications. People so religiously provided for and instructed may be kept contented in their parochial religious home and cured of that peculiar fever which afflicts the people—mostly female—who are always running after outside religious novelties and attractions. It is always poor policy to ridicule anything religious. If the people do go elsewhere for religious information and satisfaction of their religious instincts, it might be good for us to examine our own conscience and ask ourselves whether we have always done what we could and given them what they have a right to expect from us in a religious way.

# THE FUNDAMENTALS OF CHURCH-BUILDING

By EDWARD J. WEBER, A.A.I.A.

*Architect of the Cathedral of St. Joseph, Wheeling, W. Va.*

## VI. The Cathedral

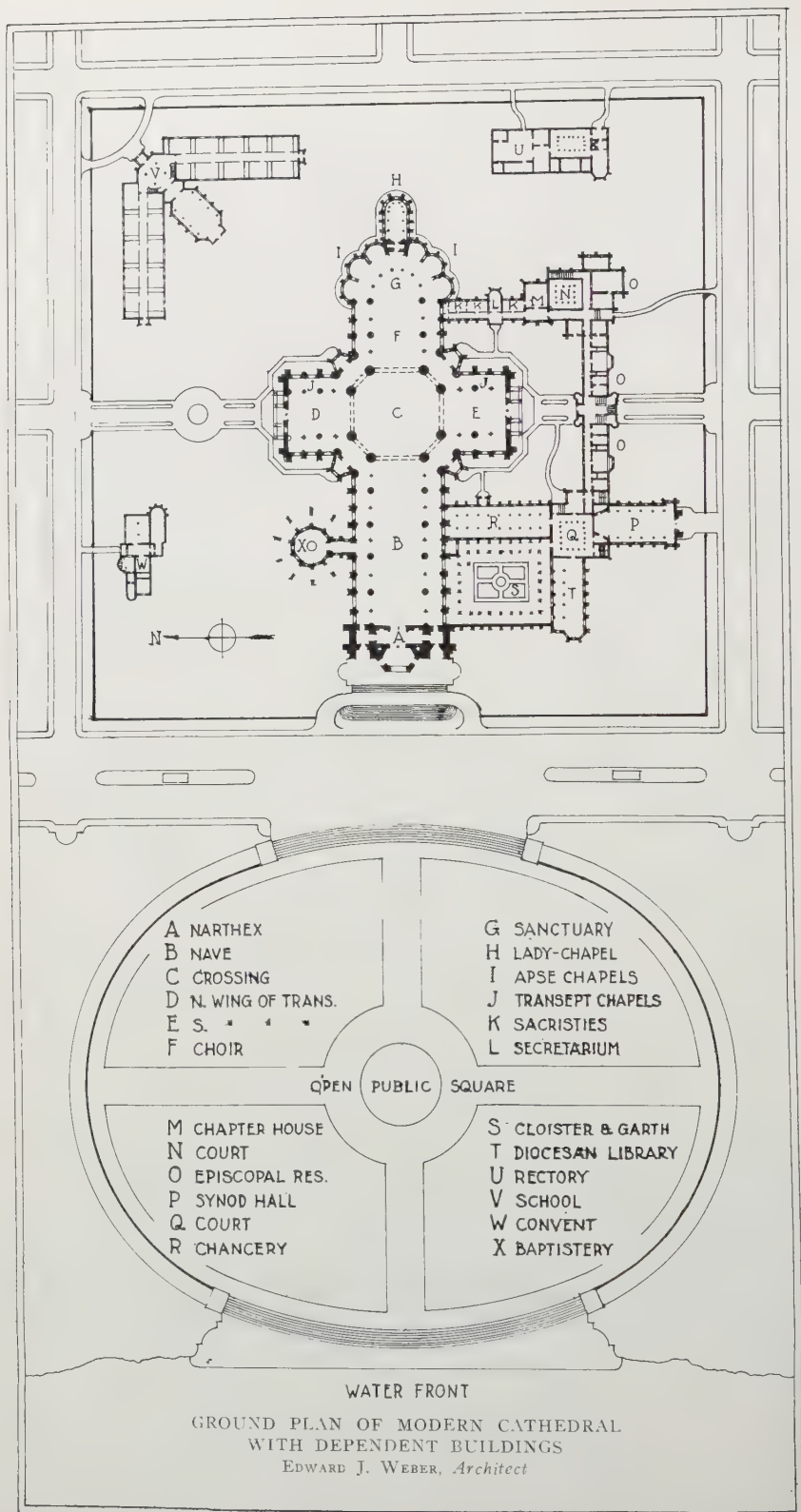
A cathedral is the principal church of the diocese, and contains the seat or throne of the bishop (*cathedra*). In early Christian times the bishop's chair was placed at the back and in the center of the semicircular apse, East of the altar. In the pagan Roman basilicas or halls of justice, after which our early Christian churches were patterned, the seat of the judge was in this same position, and his counsellors were ranged to his right and left following the curve of the semicircular apse wall. In like manner, the stalls of the canons were ranged in the apse of the church at each side of the bishop. The altar placed in front of the bishop's throne was generally above a martyr's tomb, from which follows the custom of celebrating the Sacrifice of the Mass over the relics of a martyr. At this early age, the bishop celebrated Mass from the back of the altar facing the faithful, and the altar was always a plain table-top, without candle-steps or reredos or tabernacle. All could see the bishop when he was seated, not only because the altar was devoid of the above-noted objects, but also because his throne was raised on several steps.

This disposition of the *cathedra* at the back of the apse can still be seen in the Basilicas of St. Clement and of St. Lawrence in Rome and in the Cathedral of Augsburg. From the twelfth century it became customary to use a reredos on the altar (at least on festival days), and the custom of having the throne in the apse fell into disuse. Today the bishop's throne is placed in the sanctuary against the North wall, and the pulpit is placed on the Epistle side of the church, instead of on the Gospel side as in churches other than cathedrals. In ancient times, when a bishop was invited to visit a monastery, a temporary throne was placed at the back of the apse, whereby the abbey church was transformed into a cathedral for that day. In those times the cathedral was not only a church, but it was also a sort of sacred tribunal for settling civil affairs. The episcopal chair is the symbol of the bishop's jurisdiction.



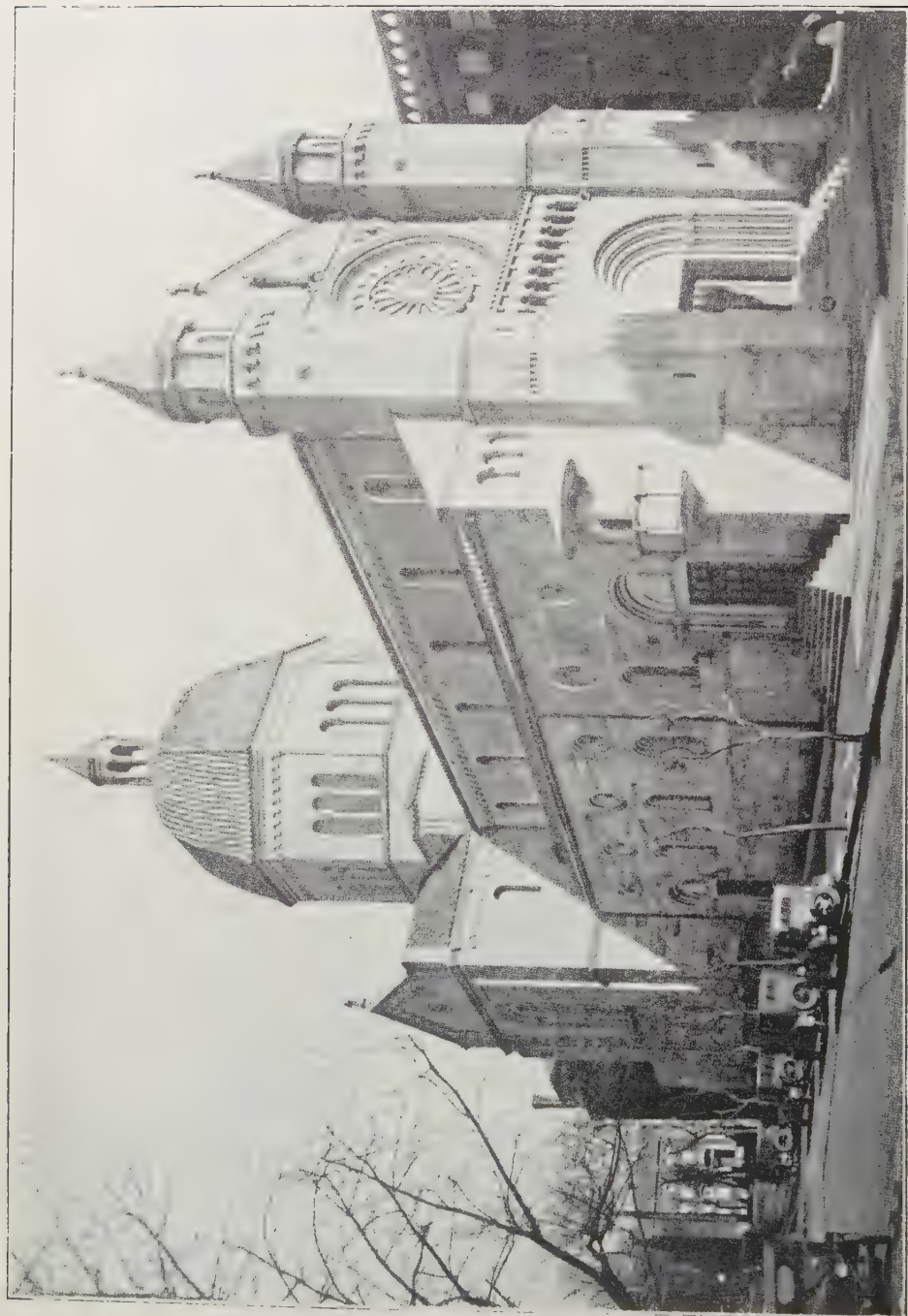


GENERAL VIEW OF MODERN CATHEDRAL  
EDWARD J. WEBER, *Architect*









CATHEDRAL OF ST. JOSEPH, WHEELING, W. VA. VIEW FROM THE NORTH-WEST  
EDWARD J. WEBER, *Architect*

Although the placing of the seat of the bishop in a church makes that particular church a cathedral in fact, yet that should not suffice. A cathedral should be in addition a cathedral in spirit—that is, it should be built like one, and have the size, grandeur and awe-inspiring quality that are usually associated with a cathedral. Taking an ordinary parish church or even an extraordinarily fine one and placing therein the *cathedra*, will not fulfill the ideal of a cathedral.

When the word “cathedral” is mentioned, what do we generally picture to ourselves? Certainly something differing immeasurably from a parish church. Is not the picture composed somewhat of the following elements: vast naves, awesome soaring vaults lost in mystery and shadow, a profusion of massive pillars and arcades, and a radiating apse with many splendid chapels disposed there and elsewhere throughout the building, chief among them being the Lady Chapel terminating the East end of the structure. Contained in the picture are also a baptistery of grandeur and magnificence, a spacious choir and sanctuary of great depth containing rich choir-stalls, and a vast altar with jeweled tabernacle and great candlesticks, together with organ cases hung high in the walls and a huge rood of glorious hue lost in clouds of incense. To complete the effect of the interior are required a gorgeous spot of color (the red of the Cardinal or purple of the Bishop), the chant of the men and boys of the choir, the deep tones of the organ, a lovely aroma of incense, and an array of wax candles.

For the exterior we visualize the garth with its calvary, and the ivy-mantled cloisters connecting the various dependent buildings, which stretch endlessly in different directions to blend softly with the earth the towering bulk of the huge nave and choir with their accompanying towers, transepts, chapels, and porches, the latter literally carved sermons in stone.

We further associate with the word cathedral a certain rising quality, mounting ever higher and higher while becoming daintier and daintier in the towers, domes and spires. Try as we will, we cannot dissociate this uplifting movement from a cathedral. In our mind's eye do we not see the sky at times black with the birds that nest in the manifold crevices of pinnacle and buttress, imagining the

while that we hear the thundering tones of the huge deep-toned bells and the solemn notes of the chimes?

It was the twelfth century that saw the rise of great European cathedrals of grand dimensions, for until then some of the abbey churches were the largest in Christendom. During the last quarter of the twelfth century and the first three-quarters of the thirteenth, eighty cathedrals besides about five hundred other churches of nearly cathedral magnitude were built in France alone. The followers of William the Conqueror entered on a vast building program in England, the first results of which survive today in numerous edifices, and Germany, Spain, Italy and other countries did not lag far behind. A great many cathedrals resulted from the wonderful religious enthusiasm of the people of this period, as evidenced by documents that have come down to us.<sup>1</sup> This enthusiasm led thousands of men, women and children, both rich and poor, to harness themselves to carts loaded with columns, beams, timbers, and heavy stone for use in the buildings. To enjoy the spiritual fruits of the occasion, the faithful were all required to fulfill three conditions: confession with contrition, the putting away of all vengefulness, and the humble following of their leaders. Many miracles took place, and numbers of the sick that came with the people were sent away cured.

In those days the architect was styled *maitre d'œuvre*, or "master builder." He traveled from place to place, remaining only where he could procure work, but in some cases his entire lifetime was spent on one cathedral. William of Sens in France traveled to England, and secured the commission to design Canterbury Cathedral, after it had been burned in 1174. There he labored for many years, finally falling from a scaffold and injuring himself so severely that thereafter he had to direct the work from his bed. Villard de Honnecourt, the architect of the Cathedral of Cambrai (thirteenth century), traveled extensively, as can be demonstrated by his sketch book which has come down to us. This book contains drawings of portions of Chartres, Rheims, Laon and other cathedrals, besides numerous sketches of birds and animals, which demonstrate that in all probability his labors took the form of sculpture as well.

The architect in those days was paid, like other men working on

---

<sup>1</sup> Chief among them are the letters written by Abbot Suger of St. Denis and Abbot Haymo of St. Pierre-sur-Dives, Normandy.



the building, a stipulated salary. In return his duties were among other things to make the plans. These were very simple compared with the elaborate drawings of today, which show and specify everything (no matter how small) from entrance to apse, from the cross of the highest pinnacle to the bottom of the foundation. That the ancient architects also made use of models of their buildings is proven by the fact that there has recently come to light a medieval model of the fifteenth-century Church of St. Maclou, of Rouen, France.

In the medieval cathedrals all of the component parts coördinate. Their architects made use of only such forms as adapted themselves to the ensemble, and, according to some authorities, these cathedrals are the first and grandest efforts of the modern scientific spirit applied to architecture. The unerring, uncanny ability of the medieval architect to lance flying arches, to soar his vaults into the heavens themselves, and to balance and counterbalance mighty thrusts, have never been surpassed, notwithstanding the superior knowledge of the theory of engineering prevalent today.

Nor is it only in the grand harmony of geometric combinations that we find the medieval cathedral builders excelling. The sculpture and statuary with which the stories of the Old and New Testaments are told, ought to be given consideration. It is said that on the Cathedral of Chartres there are at least 10,000 divine and human representations carved, drawn or painted, and some of the other cathedrals can boast as many. Unquestionably, this is quantity production, but it is the quality which is most truly exceptional. Upon the façades and doorways and porches were carved myriads of figures in full and bas-relief.

The following is a description of the exterior carving of no particular cathedral, but is, so to speak, a composite portrait of several of the cathedrals erected in the North of France. Usually, on the West front three cavernous niches containing three immense doorways are to be found. Upon the mullion of the central doorway is often placed a standing statue of Christ, holding the book of the Gospels in one hand while giving benediction with the other. His feet are treading on the serpent and the basilisk, the signs of the Evil One. The Twelve Apostles are ranged at each side on the splay of the doorway. On the pedestal under Christ is the figure

of David or of the Prophets who announced His coming, with representations in bas-relief of the liberal arts. Under the Apostles are carved (also in bas-relief) the virtues, and below them the vices, all in their proper relation. On the door jambs at our Lord's right will be found the Wise and at His left the Foolish Virgins. Above the Wise Virgins are seen the lamps suspended on a leafy tree, while above the Foolish Virgins is a dead tree struck by a felling axe. The lintel of the door contains a representation of the Resurrection, the weighing of souls, and the separation of the elect from the condemned. Above in the tympanum is carved Our Lord on the Day of Judgment, showing His five wounds. Angels are holding the Instruments of the Passion, while the kneeling Virgin and St. John are supplicating the Divine Judge. In the vousoirs of the arches (surrounding the head of the doorway) are Angels, and at the right and left the righteous and condemned respectively. Confessors, martyrs, virgin martyrs, prophets, patriarchs, kings, and sometimes a tree of Jesse, are also to be found. On the two sides of the door are representations by female figures of the Church and the Synagogue.

The mullion of one of the side-doors of the group of three will be found carved with the statue of the Virgin, holding the Divine Infant in her arms, her feet treading on a serpent having the head of a woman. Upon the pedestal under the statue is carved the creation of man and woman and the story of the temptation. Over the head of the virgin serving as a "dais" and held by angels is the ark of the covenant. Upon the splay at the sides of this door the Three Kings, the Annunciation, the Visitation, the Circumcision, and David are represented. Upon the lintel one sees the kings and prophets, or Moses and Aaron and the prophets, while above is the death of the Virgin or her shrouding by the Apostles and her Assumption by the Angels. In the tympanum the Coronation is usually featured. The arch vousoirs contain Angels, the ancestral kings of the Virgin, and the prophets that foretold her glories.

Another of the three side-doors is generally reserved for the Patron Saint of the diocese. In the splays are shown the representatives of the priesthood in the Old and New Law—Aaron and Melchisedech—with an Angel, the first martyr priests (St. Stephen, St. Denis, etc.), and sometimes the most venerated Saints of the

diocese. On the lintel and in the tympanum will be found the history and legend of the translation of the Patron Saint's relics. At the bottom of the jambs will be seen in bas-relief the signs of the zodiac and the occupations of the year. The faces of the buttresses between the three doorways will be found to contain the statues of the Prophets, and under each a medallion containing a representation of his prophecy.

Upon the façades of cathedrals dedicated to the Virgin may be seen a series of colossal statues of her ancestral kings, seemingly assisting at her glorification. On an upper gallery is placed a statue of our Lady surrounded by Angels. The pinnacle of the gable of the nave supports a statue of Christ in the act of blessing or an Angel with a trumpet, bringing to mind the Last Judgment chiseled on the tympanum of the great central doorway below.

The North and South wings of the transept generally have their doorways reserved for representations and stories of those Saints held in great veneration in the locality. Around the edifice upon the buttress or against the walls of the chapels are carved figures of Angels carrying utensils used in the Divine services (or sometimes musical instruments).

The foregoing remarks give some idea of the wealth of sculptured decoration that distinguished the medieval Gothic cathedrals of Europe. Their iconography manifests practically all the story of creation and of man. It brings poignantly to mind the reward of the good and punishment of the wicked, the relation between the Old and New Law (through the figures of the Prophets and Apostles), the birth of the Saviour, the triumph of the Virgin over the evil spirit, and her descent from the Kings of Judea.

Whereas sculpture held sway on the exterior, the interior is profusely decorated with stained glass, frescoes and tapestries. The windows portrayed in magnificent glass the Parables, the legends of the Saints, the Apocalypse, and again the scene of the Last Judgment. In the Lady Chapel, the windows represented her history and legends, the tree of Jesse, the Prophets who foretold her privileges, etc. Around the choir were frescoes picturing the Passion of Christ, the Prophets, Apostles, Saints, and the Kings of Judea.

There were beautiful pavements throughout, and in the center of the nave floor was placed a labyrinth symbolical of the obstacles



that are encountered in this life. In the center of the labyrinth were incised the names and portraits of the architects of the structure, as if to show they had first to traverse troubles and trials before their mighty efforts brought the edifice to a successful conclusion.

To these enrichments must be added the priceless tapestries and curtains surrounding the choir and sanctuary, the embroidered vestments, the screens and enriched choir-stalls profuse with elegant sculptures, the altars of fine marble, enamel and bronze, the mural decorations of the numerous chapels, the reliquaries, the admirably fabricated grilles, the silver lamps, the crowns of light hung from the vaults, the presses and chests painted and furnished with plates of gold to house the treasure therein, the statues of metal and alabaster, the tombs, the choir screens covered with beautiful sculptures, and the votive figures against the pillars. Such is the description of only a small part of a typical cathedral of the greatest period of religious enthusiasm the world has ever known.

A few dimensions may be noted here to give an idea of the mightiness of scale of some of the cathedrals of medievalism. Seville is the longest medieval cathedral, being a few feet longer than Westminster Abbey (which measures 550 feet). The length of Milan is 520 feet, Rheims, 500 feet, Cologne, 468 feet, and Notre Dame de Paris, 430 feet. The width across the transept of Milan is 320 feet, Cologne, 275 feet, Rheims, 200 feet, and Notre Dame de Paris, 160 feet.

The highest interior is that of Beauvais, which rises 160 feet to the underside of the vault; Cologne measures to a corresponding point 155 feet, Seville 130 feet, and Westminster Abbey (the highest in England) 102 feet.

The width of the nave of the Cathedral of Gerona in Spain measures 73 feet, or only 5 feet less than the Renaissance-styled St. Peter's at Rome. The latter, which is the largest church in the world, has a length of 600 feet inside, counting nave and choir and sanctuary. Seville has a nave 50 feet wide, and Beauvais 47 feet (measuring to the centers of the pillars). Cologne's nave between the pillars is 41½ feet, while that of Westminster Abbey is 30 feet.

The Cathedral of Seville covers more ground area than any other medieval church. It has a plan of five naves—or, if you wish, a nave and four aisles, two on each side. To give a better idea of its

magnitude, it might be stated that each one of the four aisles is identical in width and height with the central nave of Westminster Abbey.

As to towers, Ulm Cathedral carries away the palm, for it has one 529 feet high, while Cologne's twin towers run a close second with 512 feet. Strassburg Cathedral has one tower 466 feet in height, while the twin towers of Rheims measure 267 feet. However, the spires of Rheims were never completed, or the total height would have mounted to vie with the others. The towers of Notre Dame, Paris, measure 224 feet, but they, like Rheims, are incomplete, for they are without spires.

The width of the West front of Cologne totals 200 feet, Paris 160 feet, and Rheims 150 feet. The Cathedral of Strassburg has a rose window 42 feet in diameter, the largest in the world. To impress more clearly upon the reader the magnitude of these great buildings, the following comparison may be used. The height to the top of the gable which occurs over the central front doorway of Rheims Cathedral measures about 80 feet, or a few feet higher than the entire front of St. Paul's Cathedral, Pittsburgh; or again, this single doorway of Rheims with its cavernous recess, two piers and one gable, occupies a space approximately equivalent to the entire front of the Pittsburgh Cathedral contained between the two towers.

A prominent English literary artist during the course of a voyage in the United States, complimented us upon the appearance of some of our commercial edifices, while criticizing our ecclesiastical structures. He stated that some of the latter are very beautiful in themselves, but complained that they do not dominate other structures as heretofore, or as they still do in Europe. The temple of God should dominate the temple of the calf of gold. Monuments have been erected to the glorification of many of our national heroes; the Washington monument in Washington, D. C., is 500 feet high. Surely, we ought to erect grander monuments to the glorification of God.

Big business by big buildings dominates the church. Formerly Cathedrals were always the outstanding structures in size and richness. Thus, it should be now. The dome of St. Peter's at Rome is so vast that it can be seen by the traveler for many miles before the city is revealed. This is likewise true of the Cathedral of Char-

tres, Beauvais, and many other Cathedrals. The temple of Mammon outshining in height and splendor and dwarfing the house of worship was something unheard of before the advent of the sky-piercing commercial buildings of today. It is needful today, as it was in medieval times, to rear cathedrals loftier and with greater massiveness and comeliness than that possessed by the surrounding civic buildings. Loftiness, the symbol of resurrection, is required to lift men's souls to God. This dwarfing by commercial structures need not be tolerated when it comes to the question of the modern Cathedral.

From the earliest times architecture has always been in sum and substance an attempt to roof great areas. Today structures of great span and height, for various uses, can be and are being erected with a minimum use of material. If the Egyptians set up mountains of solid block stone (*i.e.*, the Pyramids), if the Romans roofed vast spaces (e.g., the Pantheon, 142 feet in diameter), if the Byzantines created the soaring Hagia Sophia (the Church of Divine Wisdom in Constantinople), if the medieval architects brought into being the Cathedrals of Amiens, Beauvais, Albi and Gerona, and if the men of the Renaissance are responsible for the dome of the Cathedral of Florence and the mighty St. Peter's at Rome, why should we be fearful? With our ability to build bridges with a single span of more than a half mile and airship hangars 300 feet wide without intermediate supports, and office buildings over 1,000 feet in height, anything is possible. With our modern machinery a voluminous mass like St. Peter's, a broad span like the nave of Gerona, a dizzy height like that of the nave of Beauvais, and a sky-piercing spire like Ulm, are child's play. The speed with which monuments can today be consummated, is also an advantage. If the effort were made, it would be possible to build in the short space of two or three years the mightiest of all ancient cathedrals. Today there need be no tedious waiting for generation upon generation to bring vast cathedrals to completion. Our efforts are not always artistic, but there is no reason why we can not build a mighty modern cathedral, not only practically, substantially and quickly, but possessing besides grandeur and beauty.

The writer has designed a modern cathedral shown here by three illustrations, as follows: a ground plan of the cathedral proper



(which likewise shows the dependent buildings of the cathedral group) and a perspective view of the exterior. Such a cathedral would be a possibility for any one of a dozen or more dioceses in the United States.

A famous architect said that it is because the main floor plan drawings of the best ancient buildings are in themselves beautiful to behold that they make beautiful, practical and substantial buildings, and this is to a great extent the truth. Therefore, in one of his illustrations, the writer shows the ground plan of his modern cathedral, devoid of all its dependencies, to bring out the spacious quality of the design, stress being placed on the value of a Latin Cross plan of good silhouette and beauty of proportion.

The general scheme shows a group of buildings containing room for all the diocesan and parish activities. A piece of elevated property is selected with a great open public square, supposed at the West to be fronting on a lake, river or the sea. The ultramodern might imagine that the open, public square is provided for aeroplane landing places. In the semi-circular constructions at each side of the square might be found hangars for the storage of aeroplanes. Public comfort stations are under the wide boulevard in front of the church, and parking spaces for automobiles are innumerable.

As previously stated, the plan is that of a Latin Cross with a tower over the crossing, this scheme being considered by experts the most monumental conception possible for a cathedral. The great central tower symbolizing Christ is buttressed by four angle towers, symbolizing the four evangelists; or, in other words, Christ is supported by the four books of the Gospel. The two towers on the West front are symbols of St. Peter and St. Paul.

There is a radiating apse of seven chapels, symbolizing the Seven Sacraments or the Seven Gifts of the Holy Ghost. The Lady Chapel is in its traditional place, on the axis East of the choir. Additional chapels are found in the wings of the transept on the East wall, three on each side. Three grand portals symbolizing the Triune God are placed on the West front, the central one being protected by a high porch. There are spacious porches for the entrances of the North and South wings of the transept, and these symbolize the dual nature of Christ. Additional entrances are in the four towers that support the great central one. The pulpit could

be placed on one of the piers at the South-West corner of the crossing. The aisles contain no pews, the space there being reserved for confessionals, shrines, etc.

The grand opening out effect in the plan under the central tower will insure good acoustics and enable all worshippers readily to see the high altar and the pulpit, and it might be added that, because no columns obstruct the view, all sittings will be desirable ones, so to speak.

The baptistery's place is on the North of the nave, while the sacristies, secretarium and chapter house are on the South side of the choir. The Episcopal residence and other diocesan buildings (such as the Chancery, Synod Hall and the diocesan library) are found on the South, and in addition there is a great cloister there. In the United States, the cathedral is in nearly all cases also a parish church; hence, there is a rectory, school and convent. These are placed away from the cathedral to the East and North. No dependent buildings are placed directly against the North Side, where there would be constant shadow because of the great height of the nave and choir. The buildings to the south are built against the cathedral in the traditional way, but they are kept low so that by contrast the dignity of the monument will be augmented.

Stone is the material for the exterior, and acoustic tile would form a large part of the wall- and vault-surfacing inside. The boiler plant would be placed in one of the outside buildings, depending to some extent on the ground levels and the position of the prevailing winds. The crucifix on the front of the tower would be flood-lighted at night. A station for broadcasting sermons should be placed in its proper position. On the great central steeple might be a beacon light to guide aviators. The cost of this cathedral need not be greater, and could be less than that being expended on several cathedrals now in course of construction in this country. The public square in front is ideal but not necessary, and the buildings could be erected equally well on property irregular in shape. The other illustrations appearing with this article show several views of St. Joseph's Cathedral, Wheeling, W. Va.\*

---

\* The next article of this series will deal with "Church Decorations."

## LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

### VI. Ecclesiastical Chant

The chief object of the Liturgy is the public, social worship of God. The moral virtue of *religion* impels us to give to God honor and glory, not only in the secret of our heart or the privacy of our home, but socially, in a body, and by the most efficacious means. In the course of his chequered history, man has fallen into the strangest aberrations as to the nature of God, and yet through them all he has always clung to the conviction that in order to worship the Supreme Being he must give of his best. Hence, at every period of history the fine arts have been intimately connected with religion. Wherever there was a measure, at least, of civilization, the exercises of religion were invested with a vast amount of external pomp and splendor. The beauty of a distinctive dress for the priesthood, the spaciousness of the temples and their decoration, and finally the sweet harmonies of music made their several contributions to the grandeur of public worship. There is at least one insult of which man has not been guilty in regard to religion—he has never associated it with ugliness: on the contrary, all that is beautiful in life is closely allied to it, and has its first origin in it.

St. Augustine links music with love. Commenting upon those words of Psalm xcv. 1: *Cantate Domino canticum novum*, he asks (*Sermo cccxxxvi*, 1): “What is the burden of this new song but a new love? Lovers are wont to sing. The voice of this singer [the psalmist] is the ardor of holy love” (*Quid habet canticum novum, nisi amorem novum? Cantare amantis est. Vox hujus cantoris, fervor est sancti amoris*). The Church is the beloved and loving Bride of the Son of God. Hence it would be inconceivable that her love should not break forth into sweet melodies. No wonder, then, that from the very beginning singing should have formed one of the essential elements of Catholic worship.

This is not the place to speak of music in general, and of its powerful influence upon the human heart. There are indeed a few unfortunate individuals who seem impervious to its charm; even



priests are found whose ear seems incapable of perceiving the difference of sounds and their intervals, which constitute music. But mankind generally has sung and played on musical instruments from the earliest dawn of history; in fact, if we would believe a French writer, speech is subsequent to song: "On chanta d'abord—on parla ensuite" (Man sang first; he spoke later). However this may be, we all know the effects of music upon us—its uncanny power to sway our emotions and to lift the spirit out of the rut of the common and the trivial. There is not a shade of feeling that music cannot make it, as it were, articulate. St. Augustine (*Confess.*, X, 33) bears witness to this phenomenon: "The several affections of our spirit, by a sweet variety, have their own proper measures in the voice and singing, by some hidden correspondence wherewith they are stirred" (*Omnes affectus spiritus nostri, pro sua diversitate, habent proprios modos in voce atque cantu, quorum nescio qua occulta familiaritate excitentur*). Shakespeare expresses the same truth in his own characteristic manner:

In sweet music is such art!  
Killing care and grief of heart  
Fall asleep, or hearing die.  
(*Henry VIII*, III.)

We know that music and singing played a very important part in the religious ceremonies of the more cultured peoples of antiquity. Nor was the idea that underlay the use of music one with which we are not in agreement. Music was used then, and is used now, not so much in order to gratify the worshippers, as to enhance the solemnity of an act performed to the honor of the Divinity. We may indeed enjoy the music; if it be good, we cannot help relishing it, just as the ear is offended if it be bad. But this is of quite secondary importance. The music is meant to add to the value of the religious act we perform: music being one of the finest and noblest of the achievements of man, we make homage of it to God whose worship must be a thing of beauty: "To our God be joyful and comely praise" (*Deo nostro sit jucunda decoraque laudatio*), as the Psalmist has it (Ps. cxlvi. 1).

Music, both vocal and instrumental, was one of the features of the public worship of the Jewish people even before their religious ceremonial had been fixed by Moses acting under the direct inspira-

tion of God Himself. Thus, after the children of Israel had escaped from the pursuit of the Egyptians, we are told that "Moses and the children of Israel sang this canticle to the Lord: Let us sing to the Lord . . ." (Exod., xv. 1). Nor was instrumental music wanting, for "Mary the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances: and she began the song to them, saying: Let us sing to the Lord . . ." (*ibid.*, 20, 21). God Himself commanded that, "if at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts, and the sacrifices of peace offerings" (Num., x. 10).

In the books of Paralipomenon we find a detailed enumeration of the singers and musicians of the temple, and a goodly array they were (I Par., xxv). At the dedication of Solomon's Temple there must have been a wonderful feast of harmony, for "all the Levites and the singing men, all clothed with fine linen, sounded with cymbals, and psalteries, and harps . . . and with them a hundred and twenty priests, sounding with trumpets." We seem even now to catch something of the enthusiasm of the chronicler who registered the events of that crowded day: "When all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high, the sound was heard afar off" (II Par., v. 12, 13). Nor was the arrangement, as we might say, of the music of the Temple left to the will of its builder. The great God of Heaven did not deem it too small a matter to give directions in this respect, for we are told that the King "set the Levites in the house of the Lord with cymbals, and psalteries, and harps, according to the regulation of David the king, and of Gad the seer, and of Nathan the prophet: *For it was the commandment of the Lord by the hand of His prophets*" (II Par., xxix. 25).

In the First Book of Esdras we read an account of the laying of the foundation stone of the Second Temple. Whilst the masons were laying down the foundations, the priests stood by, clad in their ceremonial vestments and having their trumpets; the Levites were there also with cymbals to accompany the chanting of the psalms of David: "and they sang together hymns and praise to the Lord . . .

and all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid" (I Esdr., iii. 10, 11).

It would be altogether superfluous to quote from the Psalms, for what are these inspired hymns but canticles to be sung both privately and publicly. Scarcely a verse is to be found in them which is not an exhortation to sing to the Lord, and the very word "psalm" signifies a joyful song, a song of praise, to be sung to the accompaniment of the harp or *kinnor*, and other musical instruments.

However superficially one may have read history, it becomes evident that music and singing are an instinct of our nature, so that to exclude them from the rites of religion would be doing violence to one of the best impulses of our heart. Another observation we are bound to make. It is that the many passages of our Holy Books in which music and singing are mentioned make it quite clear that the primary purpose of their use is the glory of God, not the gratification of the worshippers who listen to the singing. This is a point which needs emphasizing, for in these days the number of those is great who

. . . . . to church repair,  
Not for the doctrine, but the music there.

There is something extraordinarily alluring and fascinating in music; it lights up the text even as when, on a dull day, the sun suddenly breaks through the clouds and illumines the landscape, showing up all its details in a golden radiance. We all know this by personal experience, even though some natures are less responsive than others to the appeal of melodious sounds. Melody (that is, sweetness of sound and rhythm or movement) are the soul and body of all music. Melody is an ordered succession of sounds separated by fixed intervals, which is calculated to express certain emotions or ideas and to excite in turn corresponding feelings in the hearts of the listeners. Thus, melody adds to and intensifies yet further the sentiments which are already expressed in the words or text sung to the melody. This proves that the melody should spring from the text and be its spontaneous outcome, so to speak. There is, therefore, something fundamentally wrong in music in which the text is made subservient to the melody. It is a subversion of rôles, for the melody must be the slave, or at least the willing hand-



maiden of the text. Music goes beyond its appointed sphere when it so lures our attention as to take it way from the message expressed by the words. The rhythm of the song or music gives it life and zest. In these three things we have the elements of music in general, and, in particular, the elements of that music which the Church has in a special manner made her own—Gregorian, or Plain-Chant. Harmony, in the modern sense of the word, was unknown to the ancients; whatever variety there may have been in the *timbre* or color of the voices or instruments, the resulting sound was always strictly unison.

It cannot be denied that there was at one time, and in some countries, a certain amount of reluctance in admitting music or singing as part of the Liturgy. There was no question, in the first centuries, of the employment of musical instruments for the purpose of accompanying and reinforcing, still less of replacing, the voices of the singers. St. Augustine (*Confessions*, IX, 6) admits openly the delight he took in the kind of chant which was used at Milan about the time of his conversion: "How did I weep in Thy hymns and canticles, touched to the quick by the voices of Thy sweet attuned Church! The voices flowed into mine ears, and Thy truth distilled into my heart, whence the affections of my devotion overflowed, and tears ran down and happy was I therein" (*Quantum flevi in hymnis et canticis tuis, suave sonantis Ecclesiæ tuæ vocibus commotus acriter! Voces illæ influebant auribus meis, et eliquabatur veritas tua in cor meum; et exæstuiabat inde affectus pietatis, et currebant lacrymæ, et bene mihi erat cum eis*). There can be no question that Augustine was deeply stirred by the sense of the words so sweetly sung, though the melody added to the persuasiveness of these words. But fifteen years later, when he lays bare his heart before the whole world, he admits that at times the melody itself holds his spirit, and he feels a certain uneasiness by reason of it. He almost betrays a desire to put back the clock, by returning to the very plain and almost monotonous chant which was used at Alexandria under the great Athanasius. He regretfully admits that the melody, of which the word of God is the life and soul, at times captivates his emotions, especially when sung by a sweet and well-trained voice. However, his mind dwells more on the sacred text than on the melody which causes the word of God to sink so sweetly

into the ear, and from the ear into the heart. Augustine declares that "our minds are more holily and fervently raised unto a flame of devotion by the holy words when thus sung, than when not; for the several affections of our spirit, however great be their variety, have their own proper expression in the notes of music; by some hidden sympathy with the melody they are stirred up by music and singing."

The holy Doctor goes so far as to style this gratification of the emotional part of our being "a contentment of the flesh." In his anxiety to avoid such sensual gratification, both in himself and in others, he is in danger of falling into another extreme: "At other times, shunning over-anxiously this very deception, I err by too great strictness; and sometimes to such a degree as to wish the whole melody of sweet music which is used to David's Psalter banished from my ears, and the Church's too; and that mode seems to me safer, which I remember to have been told me of Athanasius, Bishop of Alexandria, who made the reader of the psalm utter it with so slight an inflexion of the voice that it was nearer speaking than singing." But this extreme and puritanical mood would not last long, for he goes on to say: "When I remember the tears I shed at the psalmody of Thy Church, in the beginning of my recovered faith; and how at this time I am moved, not with the singing, but with the things sung, when they are sung with a clear voice and most suitable modulation, I acknowledge the great use of this institution." He finally grants that the weaker members, at least, of the Church are greatly helped to devotion by the fuller melodies used in the West rather than by the severe monotone of the East; hence, though not committing himself irrevocably, he approves (*Confess.*, X, 33) the custom of singing in church (*ut per oblectamenta aurium infirmior animus in affectum pietatis assurgat*).

From this concluding sentence we may gather that it is not wrong to sing in church or to listen to the singing because of the pleasure we find therein. Whatever is good and beautiful will invariably react upon our senses and affect them in a pleasurable manner. Hence, there is enjoyment in beautiful singing. Only then should we be at fault if we take a mere sensual delight in the music itself, dissociating it entirely from the words it, so to speak, illustrates and invests with its own peculiar charm. This was the thought which

animated the Fathers of the Provincial Council of New York of 1861, when they declared that the purpose of ecclesiastical music was: *divino cultui nitorem ac splendorem addere et christifidelium pietatem promovere.*

The criterion of religious music reduces itself to a very few and simple tests: the melody must spring naturally from the text; it must bring out the meaning of the words, putting them, so to speak, in a better and fuller light. Put still more briefly, the melody must remain subservient to the text. Nor must the music merely influence the hearers in a vague manner; it should be appropriate to the particular function for which they are assembled, or to the feast, and the liturgical season. Our song must rise from a heart throbbing with divine love: *Cantare amantis est.* Experience teaches that, when words are sung, they create a deeper impression. If we are able to sing with ease (say a Preface, or the *Pater noster*, or a Lamentation in the Office of *Tenebræ*), we are much more moved than when we merely read these same prayers. Hence arose the old adage: *bis orat qui bene cantat.*

St. Thomas says that it is useful to sing in church, because when we sing we linger over the text, which, consequently, has a chance of sinking in more deeply than when we lightly glide over it in all too glib recitation: "If the singer chant for the sake of devotion, he pays more attention to what he says, because he lingers more thereon . . . The same applies to the hearers, for, even if some of them understand not what is sung, yet they understand why it is sung, namely, for God's glory; and this is enough to arouse their devotion" (II-II, Q. xci., ad 5). Here the great theologian supplies a perfect answer to the difficulties experienced by those who are ignorant of Latin. There is no need that all the faithful should understand every word of what is said or sung; they know that all is done for God, and in that knowledge they may well find satisfaction. Already St. Augustine made the same remark, although in his day the faithful knew and spoke Latin. For all that, the true meaning of the psalmody often escaped them; but the Bishop of Hippo is not disturbed: "The faithful sing," he says, "and, if they understand but little, they yet believe that something good is the subject of their song" (*Tract. XXII in Joan.*). But more is asked of the priest. To him is addressed the Biblical injunction: *Psallite sapienter*—sing the praises



of the Lord with a holy joy and spiritual enthusiasm, but, above all, with understanding. It is in such wise that the early followers of our Lord sang in His honor, carrying out the Apostolic precept: "Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God" (Col., iii. 16).<sup>1</sup>

---

<sup>1</sup> The next article of this series will continue the discussion of "Ecclesiastical Chant."

# PRIESTS AND LONG LIFE

By JAMES J. WALSH, M.D., PH.D.

## VI. Air and Rest

(Continued)

### II. REST

The question of rest and health is always very important. As priests have to get up often for Mass at seven o'clock or sometimes even at six, it is extremely important that they should get to bed well before eleven o'clock. I am reliably informed that a great many of them do not. Indeed, some of the older priests are inclined to think that the seminaries must give a special course in wakefulness until midnight or later, because comparatively few of the younger priests, if they are healthy, seem to be able to get to bed before midnight. There should always be at least seven hours in bed. Very probably about eight is better, though sleep during the full time is not necessary. The old-fashioned formula established by the Greeks and enunciated by King Alfred in the early medieval period of the "three eights" is still the safest rule. There should be eight hours for sleep, eight hours for some serious occupation, and eight hours for the needs of the body and for recreation. The man who does not do eight hours of serious work has no right to claim his share of recreation, but some arrangement by which the day is divided up this way rather regularly is excellent for health and strength and conservation of vitality and satisfaction in life.

People sometimes think that they can make up for the loss of sleep at night by taking a shorter or longer *siesta* in the afternoon. In hot countries where the middle of the day is very likely to be so oppressive that work cannot be done with any satisfaction, this is probably an excellent arrangement. It is difficult for them to get to sleep early in the night until after the day temperature has cooled down somewhat, and, as they need the rest, a *siesta* is an excellent institution. In the temperate zone, however, it is much better not to do that as a rule, for a continued sleep for seven hours is more in consonance with the needs of human nature. A very short nap for ten or fifteen minutes after the midday meal, especially if taken in a chair or on a sofa, may be restful. Deep sleep indulged in for an hour or even for half an hour in the afternoon is almost

sure to leave one a little befogged in mind and soggy in body for the rest of the afternoon, unless one goes out at once and indulges in some vigorous exercise. Indeed, as a rule, it is better after the midday meal to go out and attend to errands of various kinds that one may have to do, because, if one sits around and naps a little bit, one gets to feel loggy and heavy and it is hard to do anything really worth while, and even reading becomes rather difficult. This is particularly true in the summertime, and yet a nap indulged in at this time will surely interfere with sleep early in the night and cause an upset in the regular order of vitality for the twenty-four hours.

It seems better that our rest, as a rule, should be taken when we are on a descending plane of vitality. There is a daily rhythm in this matter that is well known. Our temperature is highest, our pulse most frequent, and our general vitality most vigorous, toward the end of the afternoon. Then pulse and temperature begin to descend, and they are at their lowest in the early morning hours. It would be well to have our rest hours coincide with the terminal part of this period. There is an old proverb which declares that an hour of rest before midnight is worth two afterwards, and, while this is not absolutely true, there is more than a little truth in it. Artificial light has unfortunately tended to make mankind turn night into day, and many people stay up until after twelve and then sleep on during the daylight hours of the morning. If one were to try to arrange life for the ideally best development of the physical powers, then rising at some early hour like five to six o'clock and going to bed seven or eight hours before that, would seem to be the better way. Certainly, although nature will accommodate herself to late hours (as she does for night workers who come to have their lowest temperature and pulse at a different time from others according to their hours of rest), it is better not to demand anything like this, unless there is some absolute necessity for it.

Rest is very valuable for humanity, but like every other good thing in life may readily be abused. Probably no one who is over twenty-five and who is in reasonable good health, ought to take more than eight hours of rest in the day, unless there is some very special reason in exceptional circumstances. As a great French physician said, rest is a very valuable but a dangerous remedy. It is easy to take too much of it, and acquire by habit the need for more of it, so that it



becomes harmful. It is as valuable a remedy as opium, but as dangerous on account of the tendency to acquire a habit with regard to it. We develop a certain amount of energy every day, and, unless we use it up, it is used up within us usually with the result of certain feelings of restlessness, sometimes spoken of as nervousness, and muscular tension which is disturbing. We have no accumulator in which we can store up energy to be used later on. We must use up our energy as it is manufactured.

When we want to do some very strenuous action or go through some very vigorous activity, we do not rest for a week or a month beforehand with the idea that thus we shall accumulate energy that may be available when we want to use it at a critical time. On the contrary, we keep just as fit as possible by exercising every day nearly to the limit of our capacity to do things. Of course, we have to be careful not to get on edge and go stale, but we must exercise right up to the time when we are to make the special call on our energy.

This needs to be remembered at all times and represents the rule with regard to vigorous action generally. Rest does not save strength and vitality. On the contrary, it is very well understood by those who know most about the subject that we rust out much easier than we wear out. Curiously enough, this is true also for machinery. If allowed to lie idle, it rusts and becomes useless sooner than if it is used very regularly. One might expect that it would be the people who did very little, and therefore conserved their force, that would live longest. This is not true, however. The long-livers have nearly all been men who have worked very hard, and above all who have taken comparatively little sleep. Men like Humboldt who have lived to be ninety, have declared that in their middle life they often took only three or four hours of sleep at night. I have made it a point to be on terms of intimacy with a dozen or more of old physicians in New York, men who have lived well beyond four score (one of them, Stephen Smith, to be nearly a hundred, and Emmet and Jacobi to be nonagenarians or almost that age), and they have all told me about the reduction of their sleep and the hard work they did, and yet they were in prime vigor of mind and body until beyond eighty-five. Mental work does not seem to shorten life, but strengthens and lengthens it.

The all-important factor in occupation for long life is that there shall be diversion of mind. A man ought to have something or other that he likes to do very much, in addition to his ordinary avocation. If, for instance, he is a busy pastor, he ought to have some hobby that he is very much interested in. The writing of books will do, or the making of translations. A man who is a professor at a college may find complete diversion in the writing of poetry. Book-collecting, if one follows it up in some special department, makes an excellent hobby and may prove very valuable for succeeding generations. There should be something that is of special interest to you so that no time will hang heavy on your hands. Some people are inclined to think that reading is sufficient of a diversion, but it is not, unless the reading is done with such intensity and purpose that it constitutes not what we call reading but studying. That was the old significance of the word reading, as is evident from Lord Bacon's expression "reading maketh a full man." Actors still speak of reading their parts, when they mean reciting them. Modern reading, and especially of the newspaper and magazines or of current novels, is scarcely ever any real diversion of mind. Probably the best demonstration of how little real occupation of mind there is in reading is to be found in the fact that there is no better way of getting to sleep without trouble and delay than reading.

Reading the newspaper in our day is likely to do harm rather than good for most people, and especially the nervous, because it emphasizes our own troubles by calling attention to the troubles of others. There is a feeling that we derive a certain consolation from reading about the unfortunate things that have happened to others on the principle enunciated by Rochefoucauld that even the misfortune of a friend causes us pleasure, or Schopenhauer's maxim that contentment is the feeling that things might be worse. For people who are worried and anxious about many things, however, this bringing up before them of the troubles of others is always unfortunate, and one of the directions that I insist on for nervous patients is that they should give up reading the newspapers. This same thing holds for most of the 4,000—that is the number of them, I believe—modern magazines. They are so trivial, as a rule, that there is no real occupation or diversion of mind in them.

This is what is important to secure. If our mind has been taken

up during the day with certain thoughts, a definite number of brain cells have been occupied, and, having become preoccupied, it is hard to get them to stop functioning with memories and reminders of what we have been at, unless we turn to something that interests us deeply and occupies another set of brain cells with these thoughts. That is why going to the theatre, if there is a good serious play that makes one think, is an excellent diversion of mind. Going to see a play or entertainment that merely makes one laugh, may prove to be no diversion at all, or only a slight one. It is no use trying to have the mind do nothing, for apparently it cannot. It is probable that we dream all the night long, only remembering those dreams that come to us when we are waking. If you sit and gaze out of a window of a train, you can day-dream and no memory at all of the thoughts that have gone through your mind will remain. There must be active diversion of attention in order to secure a rest for the mind. We must do something quite different from what we have been doing, and something that interests us.

Hence it is that we so often find that the men who live long have had some very compelling hobby to which they turned whenever they could possibly find a chance. Dr. Emmet, for instance, who lived to be ninety-three, made the best collection of documents relating to American history ever brought together. This constitutes what is known as the Kennedy-Emmet collection in the New York Public Library. Dr. S. Weir Mitchell found when he was a man scarcely more than forty that he could not spend his summers without some intellectual occupation. He proceeded, therefore, to write a book every year. After a very busy practice during the winter in Philadelphia, it would seem as though this must represent burning the candle at both ends, and that he would inevitably die young; and he did die young, but he was eighty-seven years of age.

Hobbies (such as social service in some form, the organization of social work of one kind or another in the parish, the maintenance of young folks' dramatic societies and of boys' clubs, than which nothing is a more absorbing occupation) may all constitute hobbies that represent real diversions of mind in the ordinary occupation of a priest. Health of mind and body is very largely dependent on having such diversion. Many priests have interested themselves in the geology or the paleontology of the regions in which they live.



Missionaries have devoted themselves to making grammars and dictionaries of the languages of the savages among whom they dwelt. This work has been done with a definite idea of helping the Christianization of the savages, but it has had the secondary effect of affording a hobby that was very interesting and satisfying. No less than a dozen of priests have left their names deeply engraved in the history of paleontology and archeology because of the investigations that they have made and the time and patience they have devoted to gathering materials related to these sciences. I have recently called attention to the distinguished work of Father John MacEnergy, a young Irish priest, in this regard, and to a group of Spanish, French, Belgian and German priests who have added greatly to our knowledge in this department.

Especially, if one is not very well, a hobby that keeps one from thinking about oneself may be extremely valuable as an aid to health. A distinguished Jesuit entomologist (or expert in the science of insects) owes his prestige to the fact that as a young man he was threatened with pulmonary tuberculosis and had to spend a good deal of his time out of doors. Most of this was spent in the garden of the religious house in which he lived. The ants in the garden attracted his attention, and he began to study their ways. In the course of time he learned a great deal about them and then came to be an authority on this subject and the related subjects of the hosts and parasites of the ants. Altogether he has described more than 900 species of ants with a large number of species of hosts and parasites. For it is not only true that fleas have other fleas to bite 'em, and so on *ad infinitum*, but also ants have parasites and hangers-on that are well worthy of study. In connection with ants, Father Wassermann took up the study of evolution, and, when he had the debate with the scientific leaders in Germany some twenty years ago, what surprised the German periodicals was that this Jesuit could argue so much more logically out of a fund of knowledge at least as great as the most distinguished German scientists of his day. It had all been acquired, or at least the foundation of it laid, while cultivating a hobby that occupied preciously the hours that he had to devote to open-air life, because his health demanded it. A hobby that takes one into the open is ideal for health and longer life.\*

---

\* The next article of this series will deal with "Medicine and Medicines."

## PRACTICAL ASCETICAL NOTES FOR PRIESTS

By JOSEPH BRUNEAU, S.S., D.D.

### VI. Ite ad Joseph

Closely connected with devotion to Mary is devotion to her most holy spouse, St. Joseph. Chapter X of *Pietas Seminarii* brackets together Mary and Joseph, demanding for both our devotion, veneration, confidence, and imitation. So devout a client of Mary as Father Olier could never separate from this Queen of Virgins the chaste spouse whom Heaven had given her.

In his Introduction to the *Life* of St. John Baptist de Rossi—a real masterpiece—Cardinal Vaughan reminds us that St. Francis de Sales had a special devotion to St. Joseph, and used always to carry one picture in his breviary—a picture of St. Joseph. He also recalls that St. Vincent de Paul used to set St. Joseph before all his priests as their model, to place all his seminarians under his patronage, and to require all his missionaries to place themselves and their labors under his care, and everywhere to spread devotion to him as to the Mother of God. St. Joseph's extraordinary vocation has such a close affinity to that of priests that he stands naturally as the special patron and model of the clergy.

From his vocation, Joseph enjoyed great privileges; he was present at the birth of Jesus, he was one of the first worshippers, and he lived in the intimacy of Jesus. Such are also our privileges as priests. St. Joseph, beside Mary, adored Jesus at the first moment of His birth in the cave of Bethlehem. It is the priest's privilege to adore Him reborn on the altar every morning, hidden under the Eucharistic veils; to see Him descend into his own hands. St. Joseph lived for a long time in the intimacy of the Child God. Behold Joseph teaching Jesus how to work, his broad hand gently guiding the slender fingers of the Boy, in whom he recognizes the Eternal Worker. Witness Joseph clasping his Creator in his arms, his soul overflowing with adoration; or again, when after the hard toil of the day he takes his rest, spending hours in delightful conversation with his Foster-Son and Saviour. Our Nazareth is the tabernacle. From the very dawn of morning until night, we may go and hold

friendly converse with Jesus, learn from Him the divine science—the science of His heart, of His love, which surpasses all other sciences. But above all, when He comes to our hearts in Holy Communion, what love, what intimacy! This happiness was never numbered among the privileges of St. Joseph; St. Joseph never received the Blessed Sacrament.<sup>1</sup>

What is most striking in St. Joseph is his interior life, his spirit of recollection and silence, and his deep union with God. This was indeed the special grace that St. Theresa, the most perfect model of devotion to St. Joseph, used to ask. A most necessary grace indeed, for it implies the spirit of faith, the life of faith, so indispensable in a priest—that spirit without which nothing real and serious and lasting is accomplished.<sup>2</sup>

Certainly, St. Joseph is a model of faith. He was surrounded entirely by mysteries. He believed firmly in the Incarnation, in the divine Maternity of the Blessed Virgin, his spouse. He recognized the eternal Creator in this Child a day old—God born one hour. He adored the Word of God lying on a bunch of straw, he recognized the mystery of this miraculous helplessness. For the priest also there is mystery everywhere. Jesus is hidden in souls as in the Blessed Sacrament, and even more humble are the veils of the Holy Eucharist than the swaddling clothes of the crib. We need faith (*invisibilia tamquam videns sustinuit*)—a strong, vivid, firm, humble, practical faith like the faith of St. Joseph. We need the spirit of faith—the interior life.

Bossuet held the same view as St. Theresa. In his masterly panegyric of St. Joseph, he insists on the hidden, silent, interior life of our great Saint: "We must see Jesus Christ hidden, and Joseph hidden with Him, and from their example must learn to love the hidden life. . . . Joseph had the supreme honor of being always,

<sup>1</sup> Cfr. Bishop Pichenot, "Preface to the Month of St. Joseph by Blessed P. J. Eymard, p. 23.

<sup>2</sup> "Our words and acts of themselves, except in so far as God coöperates, are of no more power to move the hearts of men or build up the Kingdom of God, than the strokes of a church bell. And there can be no doubt that a very large amount of the activity of pastors, preachers and other laborers in the vineyard, is barren and unproductive precisely for the reason that God withholds His coöperation from the unspiritual man. . . . Success and self-sanctification are one and the same thing" (Hedley, "Retreat," pp. 246-247).

"An interior man will make more impression upon hearts by a single word animated by the Spirit of God than another man by a whole sermon which has cost much labor and is full of excellent ideas" (Lallemand, "Doctrine Spirituelle," V, 2, 2).



day by day, with Jesus Christ, sharing with Mary more graces than fell to the lot of any other human being, and nevertheless he lived a hidden life, his actions and his virtues being unknown to the world. . . . Perfection consists in submission, in self-surrender . . . The glory of a Christian does not lie in the distinction and dignity of his work or office, but in doing the will of God. . . . In truth, all greatness consists in conforming ourselves to God's commands in whatever way it may please Him to dispose of us, and that obscurity which we dread so much is so illustrious and so glorious that it can be chosen even by a God. This is what is taught us by Jesus Christ hidden . . . with Mary and Joseph, whom He permits to share His obscurity because they are very dear to Him."<sup>3</sup>

Not one word of St. Joseph is recorded in the Gospels. Four times the Sacred Writers mention him, and they narrate four acts of silent and sublime obedience: (1) to obey the command brought by the Angel, he took Mary as his wife; (2) to obey the civil authority, he went to Bethlehem; (3) warned by an Angel, he takes the Child and His Mother to Egypt; and (4) after another mysterious warning, again without a word of his being quoted, he brings them to Nazareth.

In this age of pride and boasting, of noisy advertising and being advertised, it is well to have St. Joseph, deep and silent, as a patron. He was by his vocation the veil of the Holy Ghost—the veil that protected the mystery of the Incarnation from the profane gaze. Mary was the bright fragrant lily; he was the colorless earth and atmosphere in which the lily could grow. Mary was the ciborium in which Christ dwelt—Joseph was the veil of that precious ciborium.

"The foundation of St. Joseph's devotion was his humility. It was a humility that forever seemed to be surprised at its own gifts. His whole life meant others and not himself. . . . He was conscious to himself that he was the shadow of the Eternal Father, and this knowledge overwhelmed him. With the deepest reverence he hid himself in the constant thought of the dignity of his office, in the profoundest self-abjection. . . . Commanding makes deep men more humble than obeying. St. Joseph's humility was fed all through life by having to command Jesus, by being the superior of his God.

<sup>3</sup> "Panegyrics of the Saints from Bossuet and Bourdaloue," by D. O'Mahony, pp. 61-66.

The priest who has most reason to deplore the poverty of his attainments in humility, is humble at least when he comes to consecrate at Mass."<sup>4</sup>

In fact, one of the best ways to understand humility is to study St. Joseph, and realize how he commanded and was obeyed by the King of kings. When he commanded and exercised the authority given him by God, his humility must indeed have increased. He must have gone down farther and farther into the depths of humility, when he realized that Jesus, so obedient, was He of whom the Church says: *Per quem majestatem tuam laudant angeli*. Humility must have been then a welcome refuge to avoid being dazzled by such splendors.

How necessary humility is to us priests! How difficult at times, and still how easy it ought to be! What a grace if we would always keep humble as we were on the glorious morning of our priestly ordination!

*Sacerdos alter Christus!* Nothing is better calculated to inspire humility in the priest than the realization of his grandeur and of his dignity. And on that day we realized it so joyfully: "Look at a big oak tree under the ardent rays of the sun at noon, its shadow is very small. But, when the sun is going down, even a small tree, a bush, casts out very far a large, shapeless, ugly shadow. So it is with men. Under the brilliant sun of the morning of his ordination, with a clear view of his high dignity, the priest has only one tendency, one idea, one desire: to disappear. *Illum oportet crescere, me autem minui*. But when his fervor declines, when the vision of his dignity grows dim, the shadow of his egotism stretches far away, broad and unseemly. He forgets the *Sacerdos alter Christus*."<sup>5</sup>

Because he is "another Christ," priest and victim, the priest must be filled with the spirit of self-sacrifice. He has to carry his cross, he has to shed his blood. In St. Joseph he finds a model.

Could we omit to mention St. Joseph's purity? He is always represented with a lily in his hand. Was not he the spouse of Mary and the Foster-Father of Jesus, the guardian of virginity itself? What purity is required to live near Jesus—to receive Him daily, to ascend the holy mountain and handle the Virginal Body conceived

<sup>4</sup> Faber, "Bethlehem," pp. 163-166.

<sup>5</sup> J. Bruneau, "Our Priesthood."

and formed from the pure substance of the Virgin! A virginal purity is required in the followers of the Lamb. As St. Chrysostom says: "To divide this Divine Flesh, should not priestly hands be more pure than the sun's rays?"

Not only should we imitate the virtues of St. Joseph, but we should have an absolute confidence in St. Joseph, as Father Olier recommends (*tutelæ ac patrocinio se plene et fiducialiter committent*). This is exactly what Jesus did for many years. This is what the Church prescribes, and what Leo XIII expresses in the beautiful prayer composed by him and recited by his command every day of October: *Ad te, O beate Joseph, in tribulatione nostra confugimus.*

St. Theresa was anxious to persuade every one to have recourse to St. Joseph with boundless confidence. She said explicitly that she did not remember having asked him anything that he did not grant her. Naturally enough, our Lord who obeyed St. Joseph at Nazareth is pleased to do his will in Heaven by granting all his requests. And, if there is any class of clients that St. Joseph will hear in a special way, are they not the priests who have so much to ask for, and whose ministry he understands so well, fully appreciating its difficulties and its far-reaching influence?

Here again, we like to refer to a modern and striking model, the late Cardinal Vaughan. His confidence in St. Joseph was absolute. "St. Joseph did it," was a favorite expression with him. Only the Little Sisters of the Poor with their proverbial childlike confidence in St. Joseph, and their simplicity in dealing with the holy Patriarch, could have duplicated the marvelous way in which he succeeded by direct action—a "spiritual prank," his biographer calls it—in getting the property he was anxious, but unable, to secure in order to build the Foreign Mission Seminary of Mill Hill.<sup>6</sup> St. Joseph did it. He asked that this simple inscription be carved on his grave: *Servulus perpetuus gloriosæ et beatæ Mariæ Virginis et Sancti Josephi.*

A missionary used to say that not a single dying person ever refused his ministry, when after a prayer to St. Joseph he would remind the person of his First Communion. A very precious grace it was that was thus obtained through St. Joseph's powerful inter-

<sup>6</sup> *Life*, I, 157.



vention. A very fine practice it would be for us to recommend to the Holy Patriarch all the patients and dying we wish to conquer or reconquer to Christ.

How practical it would be for us to meditate on St. Joseph's death as a model of a priestly death! On the day of our monthly retreat this would be excellent. To help us, I would suggest the use of Father Grimal's book, "To Die with Jesus." In the Seventh Meditation, he presents to us the death of the Holy Patriarch as the model of our death in the spirit of detachment and sacrifice.<sup>7</sup> We cannot begin too early to meditate on death, and to do it every day for years, as a preparation to this supreme sacrifice is the practice of saintly priests. Their death is a holy one.

We could not end this article with a better conclusion than the following prayer from Father Grimal's book: "Through thee, O kind St. Joseph, I would touch the Heart of God, my Father; through thee I once more ask a share in the perfect dispositions of thy death; through thee, O beloved Joseph, I also ask a share in its consolation. O, say it is not presumptuous for me to hope that, by thy gentle intercession, my agony may be blessed, like thine, by Jesus' and Mary's presence; may Jesus by my death-bed uphold my fainting heart, even as He couched thy blessed head upon His Sacred Bosom; may Mary be there sweetly smiling on my soul, even as of yore upon thee she turned her tender glance of love! Amen."<sup>8</sup>

---

<sup>7</sup> *Op. cit.*, p. 54.

<sup>8</sup> *Op. cit.*, pp. 59-60.

## ST. THOMAS AND POLITICAL TYRANNY

By DONALD A. MACLEAN, M.A., S.T.L., Ph.D.

Tyranny and government are practically coëval. History shows no age entirely free from the scourge of this greatest of civic plagues, and the advancing strides of scientific and cultural progress fail to discover an efficacious remedy for this ever-recurring malady. Russian terrorism has been recently surpassed by the ghastly horrors of the Calles' regime in the Republic of Mexico, where personal, civic, and religious rights and liberties have been outraged in a manner seldom recorded in the history of pagan peoples.

In coupling constitutional safeguards of the individual citizen's fundamental and inalienable rights and liberties with the innate sense of fairness and justice cherished as a blessed heritage by the masses of the American people, the founders of our American Republic rendered the rights of its citizens doubly secure, and interposed a strong bulwark against the dangers of tyrannical rule. But long centuries before the American Constitution was conceived and drafted, Catholic medieval moralists were urging the importance and duty of making definite constitutional provisions and limitations in governmental systems to forestall the possible development of tyranny, and were also emphasizing the necessity of providing efficient remedies in case tyranny should arise in spite of such precautions.

In a work entitled *De Regimine Principum* (I, chapter 6), St. Thomas warns his readers that "every effort should be made to safeguard the people so that the ruler may not become a tyrant." In making a careful choice of representatives or rulers, "it is necessary," he points out, "that only a man whose degeneracy into tyranny is improbable should be made ruler by those to whom the duty pertains." Competence and good character are essential requisites in a candidate for political appointment. "Those who excel in mental faculties" are fitted for political candidacy only when they combine moral fitness with intellectual capability; otherwise, the welfare of the State is bound to suffer. "It is impossible," he writes, "that the common good of the State should progress unless there is virtue in the citizens, at least in those to whom the government is entrusted"

(*Contra Gentes*, III, 78, 3). The common welfare of the citizens being the all-important and sole justification for the State's existence, one need not be surprised to find St. Thomas reiterating this important truth: "The common good cannot flourish unless the citizens be virtuous, at least those whose duty it is to govern" (*Summa*, I-II, Q. xcii, a. 1).

The opportunities and temptations in political life for personal advancement, corruption, graft, and maladministration were present in the thirteenth as in the twentieth century. The "common welfare" is always in real danger of being relegated to a secondary position or of being sacrificed altogether, unless those charged with the administration of state affairs are well tried and proven in natural honesty and civic virtue. Besides, "since the power granted to a ruler is so great, it easily degenerates into tyranny unless he to whom this power is given be a very virtuous man" (*Summa*, I-II, Q. cv, a. 1).

Furthermore, constitutional limitations of the ruler's exercise of power are vital to any well-organized government. The "divinity that doth hedge a king" was far from being a sufficient restriction of regal power to the practical mind of St. Thomas. The citizens are in a very real way responsible for the public weal. Hence, "the government should be so arranged that there is no chance for tyranny left for a ruler already established. Also his power should be so limited that he cannot easily lapse into tyranny" (*De Reg. Princ.*, I, 6). Not only should the power of the rulers be hedged in by definite, well-thought-out constitutional limitations, through which the fundamental rights and liberties of citizens are secured against tyrannical usurpation, but ample constitutional provisions should also be made for the deposition of the tyrant should occasion arise. Some form of impeachment process seems to have been in the mind of St. Thomas when he urges: "Finally, it should be settled definitely how the case should be met, if the ruler were to become tyrannical."

To the medieval moralists there existed a clear-cut distinction between a lawful ruler (or a king) and a tyrant. As pointed out by Rev. A. J. Carlyle of Oxford University in his monumental work entitled: "History of Medieval Political Theory," this distinction formed "one of the most important political conceptions of the



Middle Ages." According to St. Thomas, "inordination in human government arises from the fact that someone rules, not on account of intellectual preëminence, but usurps power for himself by brute force, or someone is appointed to government owing to sensual affection" (*Contra Gentes*, III, 81). A regularly elected ruler may also become tyrannical, if he does not rule in accordance with justice for the common welfare of the citizens. "The principle that, unless the king is just and rules according to law, he is no true king," says Dr. Carlyle, "is the first principle of medieval theory of government, and was firmly held even before the great political agitations of the eleventh and twelfth centuries" (*op. cit.*, III, p. 129).

As St. Thomas, with the other medieval moralists, distinguishes clearly between a lawful ruler and a tyrant, he also is careful to differentiate between a valid and an invalid civil law. While subjects are generally morally obligated with respect to obedience to civil law, yet there are times when "we ought to obey God rather than man." In the exercise of civil jurisdiction, "the force of a law depends on the extent of its justice."

Far from having the universal scope so often conceded it by modern political philosophers, the sovereign legislative power of the State is itself subject to very considerable and definite limitations. The law-making orgy indulged in by so many of our legislatures is anything but in accord with the mind of St. Thomas :

"Laws framed by man are either just or unjust. If they be just, they have the power of binding in conscience from the eternal law whence they are derived according to Prov., viii. 15: 'By Me kings reign, and lawgivers decree just things.' Now laws are said to be just both from their end (to wit, when they are ordained for the common good), and from their author (that is to say, when the law that is made does not exceed the power of the law-giver), and from their form (when, to wit, burdens are laid on the subjects according to an equality of proportion and with a view to the common good). . . . Such laws as these, which impose proportionate burdens, are just and binding in conscience, and are legal laws.

"On the other hand, laws may be unjust in two ways, first by being contrary to the common good, through being opposed to the things mentioned above, either with respect to the end (as when the authority imposes on its subjects burdensome laws, which are conducive, not to the common good, but rather to its own cupidity or vainglory), or with respect to their author (as when a man makes a law which goes beyond the power committed to him), or with respect to the form (as when burdens are imposed unequally on the community, although with a view to the common good). The like are acts of violence rather than laws . . . wherefore such laws do not bind in conscience, except perhaps in order to avoid scandal or disturbance. . . .

"Secondly, laws may be unjust through being opposed to the Divine good,

such as the laws of tyrants inducing to idolatry or to anything else contrary to Divine law: and laws of this kind must nowise be observed because as stated in Acts, v. 29: 'We ought to obey God rather than men' (*Summa*, II-II, Q. xcvi, a. 4).

There can be no question, then, of the moral obligation arising from the enactments of legitimate civil authority legislating for the common good within the proper limits of its jurisdiction; yet, if the ruler's "authority is not just but usurped, or if he commands what is unjust, his subjects are not bound to obey him, except perhaps accidentally in order to avoid scandal or danger" (*ibid.*, Q. civ, a. 6).

The kind and the measure of opposition that should be offered to tyrannical rulers will always depend upon the extent of the injustice involved and the gravity of the situation. Armed resistance can be justified only in cases of very grave tyranny, and then only after all other peaceable means have failed. Occasionally, the mediation of an outside power will be most effective in forestalling the horrors of civil war, where pacific measures are proving unavailing. There can be no question here of rebellion against lawful authority justly exercised, for the Syllabus of Pius IX condemned the proposition (no. 63) that "it is allowable to refuse obedience to lawful princes and even to rebel against them."

Undoubtedly, where possible, citizens ordinarily are bound to proceed against tyrannical rulers in accordance with legal and constitutional methods. But it should be remembered that legal enactments and even constitutional forms may be unjust as well as illegal and yet form the basis of tyrannical rule. This seems to be the case in Mexico, since it has been declared by a responsible source that "Calles is not legally qualified to act as president," and "the constitution of 1917 has never been legally adopted." Besides, as tyrannical rule is in itself an abnormal condition in political life, so at times extra-constitutional remedies alone may prove effective. Then, it should be remembered that the State's fundamental right to curtail a ruler's power, or even to depose him when the commonweal so demands, is unquestionably valid. "If any people has the right of providing a ruler for itself [*i. e.*, in the case of an autonomous political entity], then after his appointment the ruler can be justly deposed by the same people or his power may be checked, if he tyrannically abuses his power, nor should the people be regarded as dis-

loyal in deposing the tyrant, even if it had previously submitted itself forever to him. For, inasmuch as he did not behave faithfully in his rule as his office requires, he did not deserve that the pact with him should be kept by the subjects" (*De Reg. Princ.*, I, 6). St. Thomas thus expresses without ambiguity the fact that all government, being contractual or fiduciary, is (even where well conducted) revocable by the people when the common welfare urgently so demands. Even under hereditary monarchical rule, the community has this fundamental power in reserve, capable of being invoked particularly when necessary to curb the exactions and injustices of a ruler. As stated by St. Thomas in his *Commentary* on Aristotle's *Politics*, "Solon gave to the people only that power which is most necessary, namely, that of electing rulers and correcting their mistakes. He says this power of the people is necessary; for without it the people would be slaves if rulers could be set up without their consent, and if they could not remedy the evils which the rulers might do (*Pol.*, II, 17)."

So far it has been largely a question of the right of a people to defend themselves against the unjust aggression of tyrannical or usurping rulers, and, "even as it is lawful to resist robbers, so it is lawful in a like case to resist wicked rulers" (*Summa*, II-II, Q. lxviii, a. 4). But does this not frequently involve a moral obligation as well as a right? So there are cases when a community would even seem bound to use every effective means in its power to oust an organized tyrannical government or usurping ruler and to set up a regular governmental system.

Nor can sedition be rightly charged against those who resist the oppression of a tyrannical usurping government, which has inverted the natural order and constituted itself a real menace to the civic peace and social welfare, and possibly to the very life itself of the State. "Hence, to disturb such a government is not equivalent to sedition, unless perhaps when the tyrannical government is inordinately disturbed so that the people suffer more harm from the disturbance than from the tyranny. *It is rather,*" says St. Thomas, "*the tyrant that is seditious*" (*Summa*, II-II, Q. xlii, a. 2). Consequently, as it is the duty of a State to punish sedition—a fact acknowledged by all civilized nations—there rests on the political community or its citizens an obligation of bringing the seditious tyrant to justice; and this obligation is to be fulfilled where possible,



unless indeed the public weal would suffer greater harm thereby. And be it remembered that, while treason may arise in various forms, none is more grave than that of the usurping tyrant who directly attacks and saps the very foundations of the whole system of social justice.

## ANSWERS TO QUESTIONS

### REQUISITES FOR TRANSFER OF PRIEST FROM ONE DIOCESE TO ANOTHER

*Question:* A priest desired to be adopted in a strange diocese, and, having found the strange Bishop willing to receive him into his diocese, he requested his own Ordinary to release him. The proper Ordinary was willing to let the priest become affiliated with that other diocese. Thereupon the priest wrote to the strange Bishop, telling him that his Bishop had granted the permission. The strange Bishop requested of the proper Ordinary of the priest the testimonials and the *Exeat*, and these were given by the proper Ordinary. The latter, moreover, informed his priest that he is released from the diocese, and that his *Exeat* had been forwarded to the strange Bishop.

Nothing more was done; the priest at the call of the strange Bishop went there, and worked as chaplain in a hospital and as assistant priest in a parish. Slowly the priest began failing in health, and the doctor said that the climate was not suitable to his condition of health. Now, if the priest wants to go to another diocese, which of the two Bishops has to make the transfer? In other words, did the priest become incardinated in the new diocese? SACERDOS.

*Answer:* From the above statement of facts it is quite certain that the priest has not been transferred at all to the diocese of the strange Bishop, but remains incardinated in his original diocese. The proper Bishop must issue letters of excommunication, dismissing the priest permanently and unconditionally. We say unconditionally, which means to say without any restrictions or limitations except the one understood in law, namely, that the excommunication does not become effective until the new Bishop has issued letters of permanent and unconditional incardination; the incardinating Bishop is obliged to inform the first Bishop at once of the incardination of the priest into the new diocese. The *Exeat* which the proper Ordinary of the priest issued, is not a document of excommunication; it is merely a permission granted to the priest to live outside the diocese either for a certain time or permanently. If it had been a document of excommunication, it would have had no effect, because no document of incardination was issued.

### CONTROL OF THE ORDINARY OVER COLLECTIONS FOR RELIGION OR CHARITY IN HIS DIOCESE

*Question:* Anxious to relieve priests of the embarrassment of refusing representatives of various charitable or missionary organizations, our Bishop has declared the diocese closed for some years to all appeals except those made by diocesan officials.

Personally I am interested in several mission enterprises, and am convinced that by encouraging these I can not only help a good work, but can at the same time strengthen the spirit of my people. I have discussed the situation with fellow-priests, and with one especially in whose judgment and knowledge I have great confidence. He is of the opinion that a pastor has the right to allow the representatives of religious or charitable enterprises to make an appeal to his congregation, and that the consent of the Ordinary is not needed. What right has a pastor in this matter?

PAROCHUS.

*Answer:* Canon 1503 states that private individuals, clerics as well as lay persons, are forbidden to collect contributions for any pious or ecclesiastical institute or purpose, without the written permission of the Apostolic See, or of their own Ordinary and the local Ordinary where the collection is to be made. As far as we know, when the Holy See grants permission itself to some missionary or other institute to collect money for its charitable or religious work, it usually demands that the consent of the Ordinary of the place where they want to collect be first obtained. Canon 622, § 1, states that, when the religious organizations of papal law (except the Mendicant Orders strictly so-called) want to collect alms, they must apply for permission to the Holy See; and, when they have obtained the permission, the written permission of the local Ordinary is also to be obtained before they collect, unless the papal permission expressly dispenses with the necessity of obtaining the permission of the local Ordinary.

The pastor, therefore, cannot allow any representatives of charitable or religious organizations to collect either in his church or at the homes of his parishioners without the sanction of the local Ordinary. It is not advisable, even if it were permissible, to give the permission. There are usually five or more special collections ordered by the diocesan statutes to be taken up in the course of the year; there are the ordinary and extraordinary collections for the maintenance of the parish; unusual occurrences often oblige the Bishop to order a special collection for some public need. With all these collections, the appeals to the Catholic people are so numerous that, if still more is demanded, they may tire of going to church. It is true that nobody is forced to give; still, too frequent appeals annoy the people. It seems that it would be far better if, by a few extraordinary collections in each diocese, a fund were established both for home and foreign charities or mission work, from which the Bishop could ap-



appropriate certain amounts to those who appeal to him and are found to be in need and deserving of assistance.

#### PROPOSAL TO EXCLUDE CERTAIN CATHOLIC CHILDREN FROM THE PAROCHIAL SCHOOL

*Question:* I have a number of children in my school who come from homes where there is little or no faith. The parents do not go to church at all, some drink to excess, use vile language before the children, and in general give a bad example. These children do not even go to Mass on Sundays, and thus undo the good we teach them during the week. The parents do not contribute to the support of the church and school, and expect us to give their children a free education, while in the home they destroy all the good we try to do for the children. I am disposed to tell these children to get out and go to the public schools, and thus get rid of this kind of undesirable pupils. Am I justified in taking this step?

PASTOR.

*Answer:* The conditions here described are unfortunately true in some parishes, as we know from experience. It taxes the patience and endurance of both pastor and teachers to the utmost. Still, we do not think that the pastor should refuse these children admittance to the parochial school, or dismiss them from it because they fail to attend Mass on Sundays. One may, of course, argue that our private schools have a right to establish rules and regulations, which must be obeyed by the pupils under pain of expulsion; and the rule that the school children shall attend the Sunday Mass in a body, not only to fulfill the obligation of the law of the Church but also as a school requirement, is justified. However, the children do not deserve most of the blame. In the first place, the Church herself recognizes that the fulfilment of the Christian duties of children of tender age rest primarily with the parents, or those who take the place of the parents (cfr. Canon 860). Moreover, it is quite certain that the children urged by the teachers and the pastor to go to Holy Mass on Sundays have the will, but are kept from doing their duty by the sort of parents described above, who either do not get them ready for church or even positively stop them from going. This being so, it would be wrong to visit the sins of the parents upon the children. Though the parents do to a great extent undo the good work that the Catholic school tries to accomplish in the children, nevertheless, those children need the influence of the Catholic school far more than the children who have exemplary Catholic parents. The Catholic training and atmosphere of the school must necessarily

make an impression on the child, the influence of which may be lessened but can never be altogether obliterated. What little good is accomplished in those cases is so important that we think it is worth the price the parish pays for it.

AFTER ABSOLUTION FROM RESERVED CENSURE, ANY CONFESSOR  
 MAY ABSOLVE FROM THE SIN BY WHICH THE CENSURE  
 WAS INCURRED

*Question:* When one of his parishioners has attempted marriage before a non-Catholic minister, Father A, after obtaining the faculty from the Bishop, absolves him in the external forum according to the prescribed rite, and then tells him that he can go to some other priest to confession.

Father B objects to this practice of Father A, and contends that Father A himself must hear the confession. B says that the priest who receives the faculty is the only one who can absolve in the confessional, even after the external absolution. He argues that the faculty reads "a vinculis peccati et excommunicationis," and that Father A after the external absolution has still to apply the faculty to the "vinculum peccati." Father B further substantiates his argument from the diocesan faculties, one of which reads "absolvendi in foro sacramentali a peccato hæresis, schismatis et apostasiæ post præviam abiurationem et absolutionem in foro externo ab excommunicatione acceptam." From this faculty Father B argues that, "post absolutionem in foro externo," any diocesan priest can absolve from heresy, schism or apostasy *in foro interno*, but says the implication is that he has not the power to absolve in other cases (e.g., attempted marriage before a non-Catholic minister). Who is right?

CONFESSARIUS.

*Answer:* Canon 2246, §3, states that "if one is excused from the censure (e.g., for reason of ignorance), or if he has been absolved from the censure, the reservation ceases entirely." Ordinarily, the Church demands that the absolution from the censure come first, and in a censure which bars the reception of the Sacraments (namely, excommunication) the censured person cannot be absolved from sin before he has been absolved from the censure, as is stated in Canon 2250.

It is evident that Father A was correct in his assertion that any priest could absolve the person in confession, after he had been released from the excommunication in the external forum. One must make a clear distinction between reserved censures and reserved sins. In reserved censures the reservation directly affects the censure only, and indirectly the sin, if the censure impedes the reception of the Sacraments (cfr. Canon 2246, §3); but the same Canon 2246 states that, when one has been absolved from the censure or failed to incur it because of some excuse admitted in law, the sin is not

reserved. In the reservation of sins, the sin is reserved irrespective of the knowledge of the reservation on the part of the one committing the sin; it suffices that he committed a mortal sin.

The opinion that the diocesan statutes mean to reserve censures in such a way that the sin is reserved even though the censure was not incurred, is not in harmony with the Code of Canon Law. The statutes of the diocese should state what is reserved as a censure, and what cases are reserved as sins. The Code forbids the local Ordinaries to reserve to themselves those sins which are reserved to the Holy See by reason of papal censures, and ordinarily they should not reserve sins to which the Code attaches a censure *nemini reservata* (cfr. Canon 898).

Marriage before a non-Catholic minister is one of the excommunications reserved by the Code to the local Ordinaries (cfr. Canon 2319, §1, n.1). It is reserved *by* the Holy See—not *to* the Holy See, but to the local Ordinaries. The diocesan statutes can, therefore, reserve the sin of marrying before a non-Catholic minister, even though the parties did not incur the excommunication.

#### PAROCHIAL FUNCTIONS AND BOUNDARIES OF PARISHES

*Question:* At a meeting of priests it was contended that, except in case of immediate danger of death, it is never lawful without permission of the pastor to administer Extreme Unction outside the limits of one's parish. Can a pastor administer the Last Sacraments to his own parishioners in a hospital without permission of the chaplain or of the pastor of the place in which the hospital is located?

In an episcopal city where the Bishop permits people from other parishes to attend and rent pews in the cathedral, can the pastor or one of the assistants of the cathedral go into the parish of another pastor to administer Extreme Unction?

If people from one parish attend and support another, can the pastor of the church supported by these people go into the parish where they live to administer the Last Sacraments, except in extreme necessity, without the permission of the pastor of that parish?

VERITAS.

*Answer:* The general law of the Church as expressed in the Code of Canon Law certainly desires that parishes should have their boundary lines, and, as far as we can judge, the condition of our country makes it possible to give territorial boundaries to the English-speaking parishes. As to the foreign language parishes already established, the Holy See does not want any changes to be made concerning them without itself being consulted, nor does it permit the establishment of new language parishes without being



consulted. These language parishes are necessarily personal, and the jurisdiction of the pastor of such parishes is personal rather than territorial. As to pastors of territorial parishes, it is certain that they are not permitted to enter the territory of another pastor to administer the Last Sacraments, even to their own parishioners. In Catholic hospitals the diocesan statutes usually give the chaplain parochial rights over the inmates of the hospital; otherwise, the pastor of the parish in whose territory the hospital is situated has the right to administer the Last Sacraments, and outside pastors need his permission.

Our correspondent speaks of an episcopal city where the Bishop permits people living outside the limits of the cathedral parish to rent pews in the cathedral, and, as we understand it, to become members of the cathedral parish. That was done in many dioceses before the Code became law, but it cannot be done under the law of the Code. If for the sake of saving a soul (*e.g.*, because, on account of some difference between some person and the pastor, the parishioner will not go to that church or belong to the parish), the Bishop does allow a person to belong to some other parish and to have that parish attend to them in illness, it is an unusual case which is not contemplated in law. The people may attend Holy Mass on Sunday or any other day in any church; nobody can force them to go to their own parish church, since the general law grants liberty in that matter. The people are obliged to support their own parish church; if they do that and want to help another parish besides, nobody has a right to object. The fact that some people always attend Mass at a church outside their own parish (*i. e.*, the parish in whose territory they reside), and that they help to support the strange parish, does not entitle the pastor of the strange parish to baptize their children, attend them in case of illness, etc.

STANISLAUS WOYWOD, O. F. M., LL. B.

## CASUS MORALIS

### A Particular Case of Restitution for Unjust Damage

By DOMINIC PRUEMMER, O. P., S. T. D.

*Case.*—Peter and Paul, for a long time friends and neighbors, have a falling-out. Up to that time Paul had always enjoyed the privilege of using a short-cut across Peter's fields; the latter, in his anger, recalls the fact and determines to put an end to it. Paul, good-natured and unsuspecting, supposes that his friend's anger is but an affair of a passing nature, that the matter will soon clear of itself, and the momentary hostility give way to their former friendly relations. But Peter, dreaming of revenge, secretly digs a ditch in his field and awaits results.

One evening just after nightfall, Paul takes, as usual, the short-cut across Peter's farm. Not suspecting any foul play, he falls directly into the ditch, and breaks his leg. Besides the pain incidental to the accident, Paul suffers considerable financial damage due to his inability to work for a long period, as well as the expenses of surgical treatment. Peter secretly rejoices over the success of his plan, and quiets his conscience on the question of repairing the damage incurred by his victim on the plea of having a perfect right to do as he pleases on his own property. Paul, he argues, could have taken another path; he had but himself to blame for his pains.

*Is Peter's argumentation right?*

*Solution.*—A universally acknowledged ground for restitution results from unjust damage—that is to say, harm which is inflicted on another without any material advantage accruing to the perpetrator. Moralists teach that such an obligation of restitution exists only when the damage has been *really, efficaciously* and *formally* unjust.<sup>1</sup>

Damage is *real*, when the *strict right* of another has been infringed on, or in other words, when there is a question of violated commutative justice. Hence, even though faults against charity or decency may be grave in their nature, they do not draw with them the obligation of restitution. Thus, for instance, should a man fail to extinguish a fire which, due solely to his neglect, destroys the house of his neighbor, he would certainly thereby commit a grave sin against fraternal charity, but not against commutative justice, nor would he be bound to restitution. The reason remains the same: the owner of the house has no strict right to the services of the other, supposing of course that the latter is not publicly charged with such a duty.

In the second place, the damage must be *efficaciously* unjust—that is, the act in question must be *the efficient cause* of the damage and

<sup>1</sup> Cfr. Pruemmer, *Man. Theol. Mor.*, II, 93.

not merely a *condition* of the same. For example, the proprietor of a saloon sells liquor to a man, who in consequence becomes intoxicated, and in this state he sets fire to a house. The proprietor of the saloon cannot be called the efficient cause of the damage; he is, at most, the *occasion*, and as such he cannot be held to restitution.

Finally, the damage must be *formally* unjust—that is, accompanied with theological fault or sin. Restitution is a delicate matter; hence, where no fault exists, there is no responsibility, at least before God and the Church, and consequently no moral obligation to make restitution. Thus, if a chauffeur without fault on his part injures a pedestrian, he is not bound *in conscience* to make good the damage sustained by the latter. The civil tribunal might, in certain cases, arrive at a different conclusion, because in its domain there is room for *judicial* fault.

The question now arises: Did Peter posit an act which has really, efficaciously and formally inflicted unjust damage? If so, he is strictly bound to restitution; if not, then such an obligation does not exist, even though his act remains gravely sinful and base by reason of the hate which inspired it.

At first sight, it would seem that Peter has *not* infringed on the strict right of his neighbor, since Paul has not a strict right of using the short-cut across Peter's fields, and the latter may really do as he pleases on his own property. However, a more careful examination of the circumstances leads to the opposite conclusion. Peter's sole motive in digging the ditch was to harm Paul; in other words, Peter has basely *set a trap* for his enemy, and by this fact he has infringed on Paul's rights, since every man has a strict right to his personal safety.

The situation would be different, had Peter dug the ditch for any honest purpose—as, for instance, in order to build a wall. In such a case he would not be bound to restitution, for the ditch would not be considered a trap; it would merely have been the *occasion*, indifferent in its nature, of Paul's misfortune.

The above solution, generally supported by moralists, is of greater weight, since it coincides with the enactments of many civil codes. Thus, the German Code ordains (§226): "The exercise of a right is prohibited when its sole purpose is the inflicting of damage on a third party."



## ROMAN DOCUMENTS

### SECRET CONSISTORY

In his Address to the Cardinals, His Holiness refers to the Eucharistic Congress at Chicago, and states that it was one of the greatest demonstrations in honor of God that the Church had witnessed in the twenty centuries of its existence.

The seventh centenary of the death of St. Francis of Assisi celebrated throughout the Catholic world during the year 1926 is considered by the Supreme Pontiff as a most effective means to direct the minds of the Christian people towards heavenly things and withdraw them from undue attachment to things of this world. Besides, St. Francis' love for his fellow-men, and his efforts to promote good-will and peace among the various groups of humanity with their varying and conflicting interests, have been brought anew to the attention of the Christian world.

Furthermore, the Holy Father speaks of the consecration of the six Chinese bishops, the first natives of China raised to this dignity, and he gives due credit to the first missionaries of China, the two Franciscans, John of Monte Corvino and Blessed Odoric of Pordenone, who soon after the year 1300 bravely risked their lives in the unexplored mission field.

After speaking of these various joyful events, the Holy Father states that there are conditions, especially in Mexico, France and Italy, which have given him great concern. The persecution of the Catholic Church in Mexico is not outlined at length, because, as the Holy Father says, he had dealt with it recently in the Encyclical *Inquis afflictisque*. In France the agitation against the Catholic Church referred to by the Holy Father is so intricate that it is difficult for us here in the United States to understand how, in a so-called Catholic nation and a republic at that, the anti-Catholic parties have full sway. The political party and school called *L'Action Française* is denounced by the Holy Father. The Catholics are admonished not to disrupt their own strength by political discord, but to stand united so as to defend the rights of their Church and of Catholic education and Catholic life.

In reference to affairs of the Church in Italy, the Holy Father

complains of interference on the part of the Government in affairs that should be left to the management of the Church, if the State really does recognize the duties and rights that Christ committed to His Church.

Finally, the Holy Father announced that he has raised to the Cardinalitial dignity His Eminence Laurentius Lauri, Titular Archbishop of Ephesus and actual Nuntio Apostolic to Poland, and His Eminence, Joseph Gamba, Archbishop of Turin. He also announced the appointment of a number of Bishops to various dioceses, including that of the Right Rev. Charles White to the Diocese of Spokane (Secret Consistory, Dec. 20, 1926; *Acta Ap. Sedis*, XVIII, 513).

#### CONDEMNATION OF CERTAIN BOOKS AND OF THE PERIODICAL "L'ACTION FRANCAISE"

The books of Charles Maurras (*Le Chemin de Paradis; Anthinea; Les Amants de Venice; Trois idées politiques; L'Avenir de l'intelligence; La politique religieuse*, and *Si le coup de force est possible*) are forbidden, and also the periodical *L'Action Française* (Holy Office, December 29, 1926; *Acta Ap. Sedis*, XVIII, 529).

#### LETTER OF HIS HOLINESS, POPE PIUS XI, TO THE CARDINAL ARCHBISHOP OF BORDEAUX ON "L'ACTION FRANCAISE"

In answer to a letter of the Cardinal Archbishop of Bordeaux, the Holy Father writes thanking him for the expression of his cordial affection and his sincere will to coöperate with the Holy See in all things that the Supreme Pontiff suggests or orders for the welfare of the Church in France. The Holy Father takes occasion to speak of his recent condemnation of *L'Action Française*, and of the periodicals published by that organization. He states that he has acted merely in accordance with the attitude of his predecessor, Pope Pius X, towards that organization (Letter of His Holiness, January 5, 1927; *Acta Ap. Sedis*, XIX, 4-8).

The organization of *L'Action Française* had originally been formed, it seems, for the good purpose of fighting atheism in France and protecting the right of Catholics to practise their faith. In an ordinance issued to his archdiocese on January 18, 1927, in which he publishes and enforces the condemnation of *L'Action Française* and its literature, the Cardinal Archbishop of Paris, His

Eminence Louis Dubois, states that the condemnation of the organization and its publications had been interpreted by the press as an error of the Holy See based on mistaken information or as a political move against France. He says that this is both an insult to the Holy See and a scandal to Catholics. Since a certain number of Catholics have been deceived by such distortion of facts, and do not realize the grave obligation of conscience to obey the Holy See in this matter, he wishes to state: (1) that *L'Action Française* stands condemned by the Encyclical of Pope Pius X against Modernism. For in that document is condemned the opinion of those who assert that a Catholic as a citizen of his country has the right to pursue the public welfare of his country in the manner he thinks best, and that it is an abuse of the authority of the Church to prescribe to the citizen a certain course of conduct for any reason whatsoever, and the citizen has the duty to counteract these commands of the Church with all his power. That, the Cardinal Archbishop says, is the actual position taken by *L'Action Française*; (2) there is the condemnation by the Holy Office by Decrees of January 29, 1914, and December 29, 1926; (3) it has been condemned in the Allocution of Pope Pius XI in the Consistory of December 20, 1926.

#### AGREEMENTS BETWEEN THE HOLY SEE AND FRANCE

In recognition of the protection which France has given to Catholics in the Orient, the representative of the French Republic shall be accorded certain honors in the Catholic liturgy on certain feasts. The following agreements have been reached between the Holy See and France:

On the Feasts of Christmas, Easter and Pentecost, the French representative shall be invited to the Solemn Mass. A place of honor shall be assigned him outside the sanctuary, but, where by custom there is a fixed and immovable pew or seat built for him within the sanctuary, he may continue to occupy it. The clergy shall meet him at the entrance of the church, offer him the holy water and conduct him to his place. In the course of the ceremonies the clergy shall incense him before the assistants are incensed. After the Mass the clergy shall accompany him to the exit.

This privilege shall be suspended if the local government should



object. The Holy See reserves to itself the right to suspend the privilege in case the French government discontinues to have an ambassador at the Holy See. If the French representative is not of the Catholic religion, he is to designate from among the men of his staff a properly qualified man, and delegate him to take his place in the ceremonies and receive the above-mentioned honors. If the French representative was at one time a Catholic, but now openly professes sentiments which are not in harmony with the Catholic faith, the same must be done as if he were a non-Catholic.

There is a second document of agreement between the Holy See and France on the same subject. It provides the same honors for the French representative under the same conditions as above in certain countries of the Orient which used to be under the protectorate of France but are so no longer. On the day a new French representative takes office the *Te Deum* may be chanted in the churches and chapels under French ownership or patronage and those attached to French establishments. In the territories of Syria and Lebanon over which France has the protectorate, the *Domine, salvam fac Rempublicam* may be chanted at Mass on Sundays and religious and national feasts (both documents signed at Paris by the Apostolic Nuntio, Louis Maglione, and by A. Briand, December 4, 1926; *Acta Ap. Sedis*, XIX, 9-12).

#### PONTIFICAL APPOINTMENTS

Rt. Rev. Hugh MacSherry, Titular Bishop of Ekeleats (Arminia), has been nominated Assistant to the Pontifical Throne. The following have been nominated Prothonotaries Apostolic (*ad instar participantium*): Rt. Rev. Msgri. Leontius J. O'Kelly (Diocese of Salford) and John T. Noonan (Diocese of Des Moines). Rt. Rev. Herman J. Wolf (Archdiocese of Chicago) has been appointed Domestic Prelate to His Holiness.

William Frederick Smits (Diocese of Bois-le-Duc) has been made Knight of the Order of Pope Pius. The following have been made Commanders of the Order of St. Gregory: William D. Guthrie (Archdiocese of New York), Dr. Arthur Leclerc (Archdiocese of Quebec), Norbert Cornelius M. Smits van Oyen (Diocese of Bois-le-Duc). The following have been made Knights of St. Gregory. Thomas Giordano, Cornelius Gallagher, Condé B. Pallen (Archdio-

---

cese of New York), Antony Ruffu (Diocese of Trenton), Frederick Morassutti (Diocese of Concordia). Thomas F. Forschner (Archdiocese of Chicago) has been made Knight of the Order of St. Sylvester.

STANISLAUS WOYWOD, O.F.M., LL.B.

# Homiletic Part

Sermon Material for the Sundays and Feasts

## PASSION SUNDAY

### On Compassionating Jesus

By JOSEPH A. MURPHY, D.D.

*"Which of you shall convince me of sin?"* (John, viii. 46).

*SYNOPSIS: Introduction: Jesus alone sinless.*

*I. Jesus suffers for us. Let us compassionate Him.*

*II. Few compassionated Him in Jerusalem.*

*III. Would we have been for or against Jesus in Jerusalem? Our life is the answer.*

*IV. The love of Jesus for us cannot be measured.*

*Conclusion: Let us compassionate Christ in His sufferings that we may share in the glory of His Resurrection.*

"Which of you shall convince Me of sin?" Jesus here challenges His contemporaries, those among whom He had lived for over thirty years, by making an astounding and unique claim. He claims to be sinless. Search as we may the pages of the history of man, while we find some men making very lofty claims to greatness, never do we find any other man saying: "I am sinless." So deeply established in the heart of man is the conviction of sin that even men who have made preposterous bids for honor and fame have never dared to assert that they were sinless.

Setting aside the consideration of the miracles and prophecies of Our Lord, this amazing challenge to the world of His own time and to all subsequent generations marks Him as unique. Neither His own generation nor the criticism of nearly two thousand years has been able to answer that challenge, to refute that claim. Christ knew sin in others. He constantly advised them to do penance, but never does He suggest His own need of penance. "He that is without sin among you, let him first cast a stone at her . . . But they, hearing this, went out one by one, beginning at the eldest. And Jesus alone remained" (John, viii. 7, 9).



## JESUS SUFFERS FOR US

Today on Passion Sunday the sinless Christ, the innocent Lamb of God, draws near again to us in His suffering. Let us unite ourselves with Him in His Passion in the closing days of Lent that we may better understand the mystery of Calvary. For it is a mystery which overwhelms us, as the whole tide of the sufferings of Christ the Sinless, our Victim, rolls down upon our souls. Why should the Lamb of God suffer thus for us? Let us compassionate Jesus in His agony. Let us share His sufferings in spirit during this holy season of Passiontide.

## FEW COMPASSIONATED HIM

The terrifying remembrance comes to us that, of the many Jesus loved and served, so few were with Him in those desolating moments. His own Apostles were weak. "One of you is about to betray Me" (Matt., xxvi. 21). "Amen I say to thee . . . thou wilt deny Me thrice" (Matt., xxvi. 34). If we had lived in Jerusalem during that awful time, would we have endured the humiliation and shame, the fear and the agony of those days? Like the few faithful to the end, would we have loved and suffered with Jesus in that supreme hour of His life? Or would we have run away and hidden ourselves like the majority? "The disciples all leaving Him fled" (Matt., xxvi. 56). Our life during the next two weeks answers that question, for we stand in Jerusalem again. We are witnesses of the Passion of Christ, as day by day the Church reënacts the great mystical drama of the Redemption in her sublime liturgy. "Could you not watch one hour with me?" (Matt., xxvi. 40).

## WHAT WOULD WE HAVE DONE IN JERUSALEM?

Or, still more terrifying thought, is it possible, is it conceivable that we might have stood with the enemies of Jesus on the streets of Jerusalem, with those who shouted: "Release us, Barrabas! We have no king but Caesar! Crucify Him!" Have we always been consistently and courageously the friend of Jesus, even with all the graces bestowed on us? How many opportunities to show friendship have we lost in the past! Even now souls unrepentant and faithless belong with the rabble, and are crying out: "Crucify Him!"

We have no king but Caesar!" In every moment of the Passion we shall see opportunities lost. We shall see how others failed. Shall we not be observant of our own failures? For we stand in Jerusalem during Passiontime, and Jesus passes by. Who will watch with Him in the garden of the Agony? Who will minister to Him on the streets of Jerusalem? Who will help carry His Cross? Many of us are willing to sit on His right hand in the kingdom and rejoice with Him, but who will drink the bitter chalice of the passion to its very dregs?

As Christians, we love Christ. He is the beginning and the end. He is Son of God, great, powerful, eternal. He is the Lamb of God. He is our Physician, Benefactor, Friend, our Brother. But in all our lives what have we really done to show our love for Christ? What tears, what prayers, what genuine sacrifices have we ever offered to Him? Put them all down. Add them all up. Pitiful list! We are ashamed of it on Passion Sunday when we realize what Christ did for us. We were born into this world under the standard of Satan, and Christ loved us. We were born slaves, and He freed us. What is the sum of the love of Christ? Behold the Passion! "You were not redeemed with corruptible things . . . but with the precious Blood of Christ" (I Peter, i. 18). "He humbled Himself, becoming obedient unto death, even to the death of the Cross" (Philip, ii. 8).

#### THE IMMEASURABLE LOVE OF JESUS FOR US

The depths of the ocean may be sounded, but we can never sound the depths of the mystery of our Redemption. Christ was God, but there is the Passion. All things were made by Him, yet insignificant man is permitted to crucify Him. He was the Lion of the Tribe of Juda; yet, like a lamb He is led meekly to slaughter. He was Judge of the living and the dead; yet, He is judged by Herod and Pilate and the rabble of the city. He who ruled Heaven with His scepter, the scepter of eternity, now holds a broken reed. The King of heaven and earth becomes a mock king, rejected by His own people. The glorious commander of legions of Angels is clothed in bloodstained purple. He is bruised and beaten and spat upon. Barabbas, the murderer, is preferred to Christ the sinless. He who holds the sun, moon and stars in perfect balance and harmony, staggers

and falls under the weight of a cross. He who holds the ocean in the palm of His hand cries: "I thirst." He by whom all things were made, dies at the hands of the meanest of His subjects. "Behold the man!" The very title of "man," which the poorest of the descendants of Adam can claim, is met with shouts of derision.

The sea indeed has its depths which can be sounded, but the depth of the Passion can never be sounded, because the Passion sounds the very depth of the love of Christ for us. Great is the love of true husband and wife, great is the love of a good son for his mother, but divine love by far surpasses all these. All earthly love is but the merest reflection of the all-encompassing love of Christ for us.

As we stand at the foot of Calvary and gaze earnestly upon Love crucified, our own sins and negligences, our coldhearted selfishness and ingratitude, overwhelm us with shame and confusion. What shall I render to the Lord for all He hath done for me? And I hear the voice of a sinner raised in supplicating cry: "Lord remember me when Thou shalt come into Thy kingdom" (Luke, xxiii. 42). And in that hour of agonizing torture Jesus turns to a penitent and answers: "Amen, I say to thee, this day thou shalt be with Me in Paradise" (Luke xxiii. 43).

#### LET US SHARE CHRIST'S SUFFERING THAT WE MAY SHARE HIS RESURRECTION

Like this penitent, then, we shall cry out for mercy in this holy Passiontide, that our sins be blotted out forever by the Blood of Christ, for "He is the propitiation for our sins, and not for ours only, but also for those of the whole world" (I John, ii. 2). Our sins have played their part in the sufferings of Jesus. But Love has conquered on the Cross. Love rules, and love is generous and forgiving. There has been no mean ransom on Calvary, no niggardly offering to God, but the generous outpouring from the Sacred Heart itself of the Precious Blood, one drop of which would have redeemed the world.

Jesus is dead. It is consummated. Well do we hang purple in our churches, for truly this was the Son of God. The rocks are rent, the thunders crash in the vault of heaven, for all nature is moved by the death of the Creator. Jesus is dead for love of us.



Oh, let us in these last days of Lent, in remembrance of the sufferings of Jesus, compassionate Him. Let us confess our sins with renewed sorrow and humiliation that they may be washed away forever in the cleansing Blood of Calvary. Angels of God, gather in your golden chalices those precious drops, that we may wash our souls white in the Sacrament of Penance as we prepare for our Easter Communion. With stainless souls, with pure hands and pure hearts, we may then await with serenity and confidence the glory of Easter. With eyes of faith we shall see the great stone rolled away, and with those who followed Him in His passion we shall not be afraid to meet Him. Then shall we cry: "My Lord and My God!" And we shall walk with Him and talk with Him on the road to Emmaus, we who know Him in the Breaking of Bread.

## PALM SUNDAY

### The Kingship of Christ

BY HUGH COGAN, D. D.

*"Behold thy King cometh to thee, meek, and sitting upon an ass" (Matt., xxi. 5).*

SYNOPSIS: I. Christ publicly proclaims Himself King.

II. Thus fulfilling the prophecies.

III. Evils which follow the rejection of His kingship.

IV. How timely is the Feast of the Kingship of Christ.

At the Blessing of the Palms today is read the account of Christ's triumphal entry into Jerusalem. He is the center of a royal procession. He is acclaimed as king. He receives the honors due to a king, and He accepts these honors. Indeed, from the Gospel account it is He Himself who organizes the triumph, and inspires the people to act as they did. From the very day that He began His last journey to Jerusalem, there seems to have been something especially majestic about Him. St. Mark tells us that He "went before them, and they were astonished; and following were afraid" (Mark, x. 32). After the blind men had been cured at Jericho, there was a general expectation that the Kingdom of God was on the point of being revealed. When they arrive at Bethphage, on the eastern slope of Mount Olivet, our Lord sends two disciples into the village to bring to Him an ass and its colt,

which they will find there. The disciples spread their garments on the ass and assist their Master to mount, and from that point the real triumphal procession begins. The crowds that accompanied Him from Jericho increased as the procession advanced. The rumor had reached Jerusalem, and another procession was formed there, and came out to meet Him. His road was carpeted with foliage. The crowds carried palm branches in their hands. They spread their garments before Him on the road. "Hosanna to the Son of David! Hosanna in the highest!" they shouted. "Blessed be the king who cometh in the name of the Lord! Blessed be the kingdom of our father David that cometh." All this public manifestation of His royalty was willed by God. When the Pharisees suggested to Him that He should stop the acclamation of the crowds, He would not listen to them. He said that He must be acclaimed as king, and that, if men refused to acclaim Him, the very stones would cry out. This was the time and this was the manner that He had chosen to make open profession of His kingship. On another occasion, when the people wanted to take Him away and make Him king, He fled from them. It was a political king they wanted to make Him, but he did not want to exercise any merely political kingship. His kingdom was not of this world in that sense. His kingdom was a religious kingdom, and this religious character is evident in all the details of His triumph. He comes to His capital humble, riding on an ass. He comes as a Saviour. The acclamations of the crowd are echoes of what the prophets had foretold of the Messianic kingdom. It is to the Temple, the seat of religious worship, that He is conducted. Arrived at the Temple, He heals the blind and the lame. He accepts the tribute of the children who hailed Him as the son of David, He vindicates the sanctity of His house as a house of prayer.

#### HIS KINGSHIP IN THE SCRIPTURES

That Christ, the Messiah, was to be a king with a worldwide kingdom, had been plainly foretold in the Scriptures of the Old Testament. In the very first book of the Bible (Gen., xlix. 10) He is referred to as the "Expectation of Nations," and Isaiah, as quoted by St. Paul (Rom., xv. 12), tells us that it is as king that He is desired and hoped for: "And He that shall rise up to rule the na-

tions, in Him the nations shall hope." He is the ruler that is to come out of Jacob (Num., xxiv. 19). He is appointed king by the Father over Sion, His holy mount (Ps. ii. 6). His throne is to be for ever and ever (Ps. xlv. 7). He is to be the Prince of Peace, He is to sit on the throne of David and upon his kingdom (Is., ix. 6-7). Jeremiah (xxiii. 5) tells of the Son of David who shall reign as king. In the prophet Daniel (vii. 13-14), we have described for us the appearance of the Messiah before God the Father, and there is given to Him power and glory and a kingdom. And of that kingdom it is said it shall never be destroyed, but shall last for ever and ever. Zachary the prophet gives us the peaceful and lowly character of the King coming to his capital as the Saviour, meekly seated upon an ass (Zach., ix. 9). And we are left in no doubt by the prophets that this kingdom of Christ is to be universal. "Ask of Me," the Father is represented as saying in the second Psalm, "and I shall give Thee the Gentiles for Thy inheritance, and the uttermost parts of the earth for Thy possession." And again in Psalm lxxi it is said: "He shall rule from sea to sea, and from the river unto the ends of the earth . . . and all the kings of the earth shall adore Him: all nations shall serve Him." And, just before His coming into this world, the Angel Gabriel says to Mary His Mother: "The Lord God shall give to Him the throne of David His father, and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end" (Luke, i. 32).

#### REBELLION AGAINST HIS KINGSHIP

It is very clear that Christ is the king of the world for all time: king of individuals and king of nations. He is to be honored by the interior worship of the heart, and by the public, exterior worship of society. To refuse this worship to Christ our King, is to rebel against the order established by God, and such rebellion brings untold evils in its train. The men in the Parable said: "We will not have this man to reign over us" (Luke, xix. 14); and the same cry is raised today. When the unity of Christendom was broken up at the Reformation in the sixteenth century, the sects that left the Church retained for some time many of the truths of Catholicity. But, as they cut themselves off from the living body of the Church and refused to listen to the voice of Christ's Vicar, they soon lost all



correct notions of God and of Christ. Individuals and nations have fallen into error. From not knowing Christ, they have become hostile to Christ. They wish to throw off His yoke and to persecute His followers. That has been the avowed program of many governments in our own times. We have seen it attempted in France, in Italy, in Portugal, in Russia, in Mexico. It is a deliberate attempt to dethrone Christ, to refuse Him all public recognition, to prevent people from teaching Him and knowing Him, to blot out His name from men's minds, to set up a code which is the very denial of His code. Now, wherever Christ does not reign, Satan reigns; and the rule of Satan is the rule of Evil. Nations that have apostatized from God are guilty of a terrible blasphemy, and that continued blasphemy brings down God's punishments. For four years during the World War there was destruction and famine and suffering untold. The slaughter consumed millions of human lives, and nations were shaken to their foundations. Many have seen in this great catastrophe a divine chastisement inflicted on a world that would not serve Christ. If Christ is not King, and if human rulers do not derive their authority from Him, then they have no sure basis for that authority, and it will be flouted and resisted. If rulers are made and rule by merely human authority, then it is merely a matter of choice whether we obey them or not. What human authority made, it can unmake, and at once the way is clear for revolution and anarchy in society. If Christ's law is not obeyed, neither will the laws of the State be observed. The observance of Christ's law is the salvation of society.

#### FEAST OF THE KINGSHIP OF CHRIST

It is to ensure the salvation of society that our Holy Father the Pope has instituted the new feast of the Kingship of Jesus Christ. A public feast is to be celebrated every year, a whole day given up to the worship of Christ as king. A new Mass in honor of Christ our King will be celebrated all over the world, and the Office of Christ the King recited by priests and religious everywhere. Millions of Catholics in all countries will unite to hear sermons on the Kingship of Christ, and to pay public homage to that Kingship. That surely is a most powerful means of spreading the Kingdom of Christ. Anticlericalism and atheism must be met openly and pub-

licly. The word of our Holy Father has gone forth. There must be no more slowness and timidity in good people. There must be no more unwillingness to fight the enemies of Christ. It is the weakness of good people that has made the enemies of Christ's Church become bolder in their attacks. Christ must reign. He must reign in society, in the State, and in every individual soul. He must reign in society, because He is King of kings and Lord of lords. The State should be carried on according to Christian principles, the rulers of the State should make the laws agree with Christ's law, and His help and guidance should be sought in all things that affect the wellbeing of the people. He must reign in the Church by His Vicar, the Pope, and the successors of the Apostles, the Bishops of the Catholic Church. He must reign by His Sacraments and the public preaching of His Commandments. And finally He must reign in every individual soul by His grace and by the direction of His Holy Spirit. *Thy Kingdom come!* That is the aim of the new feast of the Kingship of Christ. And, if every Catholic made it his endeavor to promote that aim, the world would soon be blessed by the Peace of Christ in the Kingdom of Christ.

## GOOD FRIDAY

### The Revelation of Calvary

By STEPHEN J. BROWN, S.J.

*"Out of the abundance of the heart the mouth speaketh"* (Matt., xii. 34).

#### SYNOPSIS: I. Introduction:

- (a) *Sorrow and suffering reveal the heart.*
- (b) *We long to know Christ's Heart.*
- (c) *The Passion reveals it best.*

#### II. Calvary.

- (a) *Sufferings of body.*
- (b) *Insults.*
- (c) *Sufferings of His Heart.*

#### III. "Father forgive them."

- (a) *Divine forgiveness.*
- (b) *Deeper meaning of Christ's plea.*

#### IV. Conclusion.

There are moments in our lives, my dear brethren, when more than at any other the deep things that are in us come to the surface and show us as we really are. At ordinary times even those nearest

to us do not always see our real selves. A careless manner and pleasant cheerful ways may cloak the real emptiness or the utter selfishness of the character, or they may conceal its finer qualities. But in the presence of some crisis in our lives, possibly in some great sorrow, what is best—or it may be what is worst—in us comes out, and the heart is laid bare; for a great sorrow is a test of what a man's real heart is worth. At such a moment, if there be in a man any sterling worth, any depth of love or of devotedness, it will show itself, if not in actions then at least in words, if there be need of them. "Out of the abundance of the heart the mouth speaketh."

#### TO KNOW CHRIST'S HEART, WE MUST MEDITATE ON CALVARY

Now, my dear brethren, in your heart of hearts, however thoughtless and careless certain of you might be, you would willingly come to know Christ our Saviour in order to give Him your love. You would be pleased and glad to have the beauty, the tenderness, the loveliness of His heart brought home to you, so that you might give Him the unstinted devotion and affection of your own. But how are you to know Him? What will reveal to you the King in His beauty? Even those of you who are least beset by the daily interests, businesses and pleasures of life, have little leisure to give to the study of Him; and, even if you were ready to give the leisure, it may well be that you would scarcely know how to set about that study. Well, it is the preacher's most blessed and most consoling privilege to help the faithful according to his powers—to help you to see the loveliness of Christ, to bring home to your hearts the human tenderness and the divine love of His.

Now, even if all the Saints had not told us, our own instinct would tell us that, if we would know Him whom to know is life eternal—if we would see as deep into His sacred soul as it is given unto man to see—we must look upon Him, study Him, most of all in His hour of deepest sorrow, in that awful hour when with agony unspeakable He was laying down His life for you and me. We must study, with whatever loving care our poor wandering thoughtless minds are capable of, every incident in the written record of those scenes of anguish. We must listen to every slightest word that fell from His lips.

And, in contemplating the Passion, what we must fix our thoughts



on most of all, what is of dearest and deepest interest to us, is not so much the agonies He suffered in His flesh, not so much the anguish of His spirit—the insults and the ingratitude, the injustice and the shame; but most of all how His *heart* bore it all. For it is in such hours that the heart reveals itself. And how does that revelation reach us? Is it not through the words He uttered—the words that welled up in His agonized Heart and rose to His dying lips. “Out of the abundance of the heart the mouth speaketh.”

#### THE TRAGEDY OF CALVARY

I ask you, then, to call up before you now this last scene of the tragedy of Christ’s passion, and to fix all your attention—a loving, reverent attention—on one thing only: the figure of the Crucified.

Gaze with your mind’s eye upon Him as He hangs there between heaven and earth. Was ever sight more terrible! You and I can have no conception of what it was. The crucifixes with which we are familiar, of smoothly carven wood or glossy ivory, give us no idea of the realities of that sight. Upon its realities the eyes of our refined and sentimental generation could scarcely bear to look. The sight would make you shudder and grow sick with horror. A very few hours before, He had been scourged. Not a span of His whole frame but was scarred and furrowed and gashed with that scourging, till His poor body was one black wound, slowly oozing blood. When they were about to nail Him to His cross, they had torn from Him the garments that were adhering to His wounded body, and had thus reopened every wound. Then a cap of twisted thorns had made His head a raging agony, and the blood from it was still trickling into His eyes and down His face. And after all this they had driven spikes through the quivering flesh and sinews of His hands and His feet, and by the hideous wounds thus made His weight was hanging from the cross. All that is not the pious fancy of the devout. It is the sober fact told plainly in the Gospels.

#### THE TORTURE, INSULTS AND IGNOMINY OF CHRIST’S FINAL HOUR

Thus He hung there, and was slowly dying, as His blood was drained away. Yes, He was slowly dying—not on some death-bed made soft by loving hands, watched with pitying tenderness that would cool the hot brow, soothe the last agony, and comfort the

struggling heart. No, no, but stretched upon a rack, every stir a piercing pang. If he leaned His head backwards to raise His eyes to heaven, it met the hard wood of the cross, and the cruel thorns were driven deeper into it. If He let that sacred head sink upon His breast, the weight of the body was thrown upon the wounds made by the nails in His hands and feet. Surely, if He must die like that, they might well have let Him die in peace. Suppose that, instead of the innocent spotless Lamb of God that He was, He had been the criminal they pretended to think Him; suppose Him guilty of all that they had laid to His charge—yet surely the death-hour even of a criminal is a solemn and a sacred hour. In a few moments the doomed criminal would pass beyond the power to hurt; he would stand before his Judge. To harass with insult and outrage the last moments of his agony would be a frightful, an inhuman thing. But how was Christ treated? He had done no crime; in His whole life He had done naught but good. Now He was laying down that life for sinful man. Yet they would not let Him die in peace.

At the foot of the Cross stood, mute and heart-broken, Mary His Mother and the little group of those that loved him. But wherever else He turned those blood-dimmed eyes of His, His gaze met nothing but faces black with hatred and scorn. And, when He closed His eyes, His ears were filled with the sound of mockery, of insult, and of blasphemy. On His right hand and on His left hung crucified thieves that reviled Him. Near the foot of the Cross were brutal Roman soldiers who dived for His clothes, and cast up at Him their coarse gibes. But that was not all. His own people, whose Messiah He was, for whom He had come into the world, for whom He had toiled and suffered all these years—His own people, nay their very heads and rulers, were there filling the air with blasphemy, flinging their cruel taunts at Him in His death agony.

“And the people stood beholding, and the rulers with them derided Him, saying: He saved others, let him save Himself, if he be Christ, the elect of God.” “And they that passed by blasphemed Him saying: Vah, save thy own self. If thou be the son of God, come down from the Cross.” Ah, brethren, not all the powers of earth could have kept Him on that Cross, if *love* had not kept Him there.

## HIS MENTAL ANGUISH

And now what was He thinking of it? How was His heart bearing it all? That is what we long to know. Do not imagine that the taunts of such a rabble were nothing to Him. Brethren, He actually *loved* those men who were mocking Him. His heart yearned towards them, for were they not creatures, nay children of the Great Father? Were they not His own brothers? Were they not immortal souls?

Do not think He hardened His heart against their insults. Never since the world began was heart more sensitive or heart more tender. It was a human heart, the grandest but also the gentlest of human hearts. It felt all that human hearts can feel. Moreover, He would not by any evasion shirk one drop of the chalice of His Passion. "The chalice which My Father has given Me," He had said, "shall I not drink it?" "My heart hath expected reproach and misery," said the Psalmist in His person. And here it had come upon Him. Oh no, he felt it all, felt it keenly, acutely. It pierced His very heart.

## FATHER, FORGIVE THEM

How then did He bear it? Brethren, listen. For perhaps an hour He had hung there motionless, silent. Then on a sudden the ears of the few that stood beneath His Cross catch faint words coming from His lips. He is speaking for the first time. What is He saying?

"Father," they hear Him cry, "Father, forgive them, for they know not what they do." My brethren, I scarcely dare to comment on those words. Let them sink into your hearts till you bow down in wonder and worship and love before Him that uttered them. "Forgive them!" Forgive whom? Forgive those very men that even then were murdering Him, forgive the men who had brought Him to this with an injustice the most flagrant and the most outrageous—forgive those men whose cruel insults were even at that moment wounding every feeling of His heart! Forgive not alone the ignorant and brutal soldiery, not alone the populace led astray by those who ought to have been their guides, but the priests, the rulers, even the hateful Pharisees! For that act of sublime, Godlike forgiveness excluded none.



Oh, my brethren, was there ever unselfishness, was there ever self-forgetfulness like this! Is it not a heart worth loving? When we suffer, we are self-absorbed, wrapped in selfish sorrow, and have little power of sympathy to bestow on any but ourselves. But not so Jesus. He forgot His anguish, forgot His sore and wounded heart, to turn in pity and divinest mercy towards sinners, the sinners who were killing Him and mocking at His agony. "Father, forgive them, they know not what they do."

I ask you, do not turn your minds away until you have got this thought deep into them. That heart is living still, living in Heaven, living in the tabernacle, and it is as full now as it was then of pity and forgiveness, a pity and a forgiveness inexhaustible because divine. No sin is so great, no ingratitude so black, no treachery so mean, but He has forgiveness waiting for it, if only the sinner will turn away from it to Him. Can you doubt it for one moment, as those words reach your ears across the centuries that have gone since first He uttered them from His Cross? Listen to His pleading. "Father," He said, as though to remind His heavenly Father that He who uttered this prayer was the only-begotten of God, to remind Him that at such a moment the Father could not but hearken to that pleading, for was not He who prayed offering up His life in supreme sacrifice for men. And that the pleading might be wholly irresistible, He added: "for they know not what they do."

#### THE MEANING OF HIS PLEA

Brethren, what a plea that was! Who but the Christ could have made it! In very truth, then, did these men not know what they were doing? Did those executioners not know that they were treating with savage cruelty a helpless, unresisting victim? Did those scoffing Pharisees not know that without a shadow of justice or of cause they had done the Innocent One to death? Did they not know all that? Surely! Surely! But Christ from His Cross looked into a deeper truth. He looked beyond that place and time, down the long ages that were yet to be. His plea took in not these only, but all sinners that would ever be until the end of time.

"Father," He seemed to say, "they do not—they cannot, even the worst of them—they cannot understand what sin is. Who hath understood sin? To understand what sin is, they must have looked

upon the beauty and the majesty and the glory of Thee, the great God against whom they sin. Alas! they are not, therefore, without guilt. They know enough of what they do for their deed to be sinful. But, if only they will turn to Thee in sorrow, let this plea be their title to forgiveness. Pity their ignorance, pity their blindness, pity their darkness. Father, forgive them, for they know not what they do." Out of the superabundant compassion of His heart His mouth had spoken.

That, my brethren, was the first of His words upon the Cross. Six times more did He speak, and each time some fresh aspect of His Sacred Heart was revealed. For three long hours He hung there, suffering torments indescribable. Little by little His life-blood oozed away, little by little the life itself ebbed from His tortured body, until at last the moment drew nigh when the Father would accept the completed sacrifice. "Father," He cried, "into Thy hands I commend My spirit." The head drooped upon the torn breast, and a lifeless body hung upon the Cross.

#### WHO WERE CHRIST'S EXECUTIONERS?

And now, before we go down from the Mount of Calvary and back to our everyday lives, there is one question which we may well ask ourselves. When we seriously reflect upon it, it is a terrible question. What was it that put Christ our Lord up there upon the Cross, and what was it that wrought His death?

You might answer, and you would be right, that it was the malice and the hatred of His enemies; it was the Scribes and Pharisees who wrought this death. Did they not themselves say: "His blood be upon us and upon our children"? Yes, the blood-guilt of Christ's murder must lie on the rulers of His own people. But is that the whole of the matter? Do you not know well that, had He not willed it, had the Father not willed it, no man could have laid a finger on Him. "No man," He said Himself, "taketh My life from Me, but I lay it down of Myself." We must seek a deeper answer.

And a deeper answer at once presents itself. It was love that put Him there, the love of our Father in Heaven, who so loved the world as to give His only-begotten Son, the love of that Son Himself, that greatest love of all which made Him lay down His life for those He loves. "He loved me and delivered Himself for me."

But, my brethren, you know too well that you have not yet found the full and perfect answer to that dread question. For why should love make Him suffer and die? What was the cause and the purpose of that suffering and death?

Can you hesitate about the answer? It was sin that brought Him to this. It was sin that gibbeted Him on His cross; it was your sins and my sins that, having scourged and mocked and crowned Him with thorns, at last nailed Him to that Cross and kept Him there until He was dead. Of that there can be no shadow of doubt. "Christ," says St. Paul in express terms (I Cor., xv. 3), "died for our sins." "Christ," says St. Peter, "died once for our sins, the just for the unjust" (I Peter, iii. 18). "He is," says St. John (I John, ii. 2; cfr. iv. 10) "the propitiation for our sins." Yes, you and I, my brethren, cannot escape our responsibility for the death of Christ, our share in His Passion. Your sins and mine helped to bring Him to His Cross. Oh, let each of you before you leave this church look up at Him where he hangs dying, and tell Him that for you at least He shall not have died in vain. Amen.

## EASTER SUNDAY

### Christian Reform

By CHARLES C. MILTNER, C.S.C.

*"Purge out the old leaven, that you may be a new paste" (I Cor., v. 7).*

- SYNOPSIS: I. *The Apostle exhorts us to reform our lives.*  
 II. *Reformation in the physical world: in society.*  
 III. *The spiritual renewal of self the best reformation.*  
 IV. *It was and still is the teaching of Our Lord.*  
 V. *The need and proper motive of personal reformation.*  
 VI. *Conformity with Christ the source of Christian joy.*

By exhorting us to purge out the old leaven and make of ourselves a new paste, it is evident that the Apostle calls upon us this morning to undertake a work of personal reformation. Reformation in the general sense of change is going on within us and in the world without. New seasons bring with them new forms of life, new aspects to the face of nature. Just now, in springtime, we see the vegetation change from death to life. Last summer forest and plain were suffused with light and warmth, color and sound. Then came



the somber days of autumn, and the bright hue of the grass and the leaves and the flowers became as dull and drab as a faded garment. There was no longer growth and development, but decay and eventual death. Then the snows of winter buried all things as in a tomb, and the sharp cold like a key locked the door. Now the angel of Spring has descended once more and unlocked that door, and, like Lazarus at the command of the Saviour, nature has arisen and come forth in newness of life. Nature never seems to be satisfied with herself. She is forever casting aside the old and building up the new. She is the world's greatest reformer.

#### SOCIAL REFORMATION

But those of us who read know that discontent with the present and longing for something better is present also in human nature. When we read history, we find that there have been innumerable attempts to reform social institutions of one kind or another—reforms of governments, of economic conditions, of education, even of religion itself. History concerns itself pretty much with the rise and fall of nations and of governments, with the changes in manners and customs and institutions, with the progress or the decadence of the arts and the sciences, with the disillusionments and the aspirations of peoples and of nations—in a word, with reformation of one kind or of another. And there is today a conviction of the need for social reconstruction or reformation. Since the World War especially, many men have felt that we could not go back to exactly the same old order of things; that we should have to change our ideas radically on such things as war itself, and consequently with regard to those things which are known to be causes of war. Social reform is the order of the day. And in this work the Church is in the forefront. Through her leaders she has taken stock of the existing social order. She sees that in many ways it can be changed for the better. In the matter of the relations of the individual to the State generally, of the relations between workman and employer, in the prevalent attitude towards divorce and family life, towards social service and education, and so on, she sees that principles and practices are adopted which run counter to the laws of God, and therefore to the welfare of man. And, because she not only sees these disorders but also knows how they may be rectified, and is

actively working for their rectification, it is our duty as loyal members of her household to do what we can to assist in this work.

#### THE INDISPENSABLE BASIS OF TRUE REFORM

And so, as I said a moment ago, there is nothing new or strange to us in the idea of reform. However, we usually forget something very essential whenever we speak of reform. Nature does her reforming in virtue of laws that work with rigid necessity. Society introduces her reforms through the medium of positive laws to which her members are asked—and, if possible, forced—to submit. But our Lord has taught us that the indispensable element for success in any true reform is the spiritual renewal of our own individual selves.

The laws of nature do not compel men to change their lives morally for the better. The history of all government shows that men cannot be legislated into living virtuous lives. Man is by nature free. He cannot be coerced into doing either good or evil. The cultivation of good habits or bad habits, virtue or vice, depends in the last analysis upon his free choice, upon his own decision, his own resolution.

Today men are talking and writing a great deal about "crime waves," about low levels of morality, about moral breakdowns in early life. They do not, of course, agree either upon the extent or upon the causes of these phenomena. But to a very large extent they do agree that the remedy for the situation, the proper way to bring about a reform, is to pass more and more stringent laws commanding men to do this or prohibiting them from doing that. Of such laws we already have aplenty. They are passed, and to a large extent ignored. The expected reformation does not take place. Public opinion divides into two opposite viewpoints. Some men clamor for more effective methods of law enforcement; others demand a revision of existing laws and a substitution of others of a similar nature. And in the meantime we are told that society is becoming more and more pagan in character, the public weal more and more unstable and insecure.

#### OUR LORD'S TEACHING IS AS VALID AS EVER

I do not wish to exaggerate, and I think the charge that society

is as badly off as in the days when our Lord first appeared on earth, is an exaggeration. But suppose it were true, and suppose He Himself should again come upon earth and see with His own eyes the conditions in which men are living in this, our own age, have we any reason to think that His methods of reforming society would be any different from those which He used when He preached the Sermon on the Mount to His disciples in ancient Galilee? To say that He would, would imply either that Divine Wisdom had improved with the ages, or that human nature had changed since the Church was founded. But evidently neither supposition is true. Society can be no better than the men who compose it, and men can be made no better than they wish to make themselves.

But after all there is no need to make either supposition. For, though Christ is no longer on earth in human form, He is still on earth teaching and preaching through the Church which He founded, according to the faithful promise which He made to His Apostles to be with them teaching and preaching until the end of time. And so the voice of St. Paul, the spokesman of the Church this morning, is the very voice of Christ. He has no new method to propose, no new plan to offer for the reformation of society. None is needed. His ringing exhortation is still to the individual man to "purge out the old leaven that you may be a new paste." He sees—and our faith demands that we see eye to eye with him—that the only hope of making this world a safer and a happier place to live in, the only way to secure the peace and prosperity of social life, is first to secure the conversion of the individual to Christ's own way of living. For surely He is still the way, the truth and the life. The example of His life was an example set for all time.

#### REFORMATION MUST BE PERSONAL

And so His invitation conveyed this morning through His Apostle to purge out the old leaven and make of ourselves a new paste, is not only full of wisdom, but is also very timely. We are at the end of the penitential season of Lent. It has been a time of meditation on the Eternal Truths, a time of self-examination, of repentance, of renewal of love and of devotion to our Crucified Saviour. And now the time is at hand to secure the fruits of our labors with fitting resolutions and definite plans for the future. On



one thing surely we can all agree, and that is, that we are thoroughly convinced that there is need for personal reformation. Our reflections on the example set by our Lord, upon the truths regarding God and the soul and sin and the punishment of sin and the rewards of virtue, upon the deceits of the world and the snares of the devil—all these have made us look into our consciences, and realize how far short our lives have fallen from the ideals which Christ has proposed and exemplified. No two of us perhaps have exactly the same things to correct. But there is not one of us who has not something to correct, who is without a good motive for correction.

#### CONFORMITY WITH CHRIST

“Purge out the old leaven,” says the Apostle. And then he adds immediately, for Christ our Pasch is sacrificed. The divine victim of atonement for our sinfulness has been sacrificed. Our redemption has been accomplished. No longer are we helpless before the offended majesty of the Infinite God. No longer are we debtors without the means to pay our debts. We have been redeemed, bought back from the slavery of sin by the Precious Blood of the God-Man. We have now an all-powerful Advocate before the throne of Divine Justice. We have now an inexhaustible treasure of divine grace wherewith to satisfy our every obligation. We are no longer helpless. We need no longer despair of success. Hope may once more lift her head. If we but will it, victory is ours, victory over sin and habits of sin, victory over our own weakness of will and hardness of heart, victory over the concupiscence of the flesh and the pride of life and the deceits of the evil one. Gone, gone forever, is the darkness and the despair, the mental misery and spiritual barrenness of paganism. Christ our Pasch is sacrificed. A Light has come—a Light for the whole world and for all time. A Friend has come and a Physician, a Friend of the lowliest as well as the highest, a Physician with infinite skill to heal all our wounds, to strengthen all our weaknesses. But one thing is necessary on our part. It is coöperation with His grace. It is the good will, the courage and the generosity to make those resolutions which our Lenten meditations and the sight of our poverty in virtue, our unchristlikeness, urge us to make. We have suffered with Christ. Now is the time to rise with Him, to purge out the old leaven of

malice and wickedness, and make for ourselves a feast of the unleavened bread of sincerity and truth. This is the true reform the Apostle would have us make, and in this and this alone may we find a just title for the joy that should be ours on this Easter morn.

## CONFERENCES FOR THE HOLY HOUR

By GEORGE H. COBB

### III. Anima Christi

This hymn, so familiar to the priest, is also familiar to the faithful in its English form: "Soul of my Saviour." Though ascribed to St. Ignatius Loyola, it can be traced back to the tenth century. The priest well knows its excellence as a hymn of thanksgiving after Holy Communion. It is also a beautiful hymn of the Passion. The Passion and the Holy Eucharist are intimately allied. The Passion gave us the Mass, as the Mass gives us the Real Presence. Let us dwell for awhile on the three immortal verses of this precious hymn, which I will quote in Latin in order to bring out the meaning of each verse more fully.

*Anima Christi, sanctifica me,  
Corpus Christi, vivifica me,  
Sanguis Christi, inebria me,  
Aqua lateris Christi, lava me.*

"Soul of Christ, make me holy." All holiness on earth centers in man's soul, which is the immortal image of the All-Holy God. The Soul of the Incarnate God is the abode of infinite holiness, and therefore was sorrowful unto death, because it had to bear the appalling shame and degradation of all sins committed to the end of time. That Soul of Jesus comes in close contact with my poor soul in Holy Communion, and I eagerly pray that more holiness may be poured into my soul from that exhaustless source.

"Body of Christ, fill me with life." Jesus is the Life of our life, above all when we communicate. Not life in the worldly sense, where a man may be full of life and be dead to God, but life in the spiritual sense, living for God, eagerly serving God, living for all that is really worth living for. It is Christ who imparts more and more of this new life to those who come into intimate contact

with His Sacred Body—that Immortal Food which is the source of all true life.

“Blood of Christ, inebriate me.” This word inebriate is a word much used in the Scriptures, and means literally to make drunk. As men who are drunk find a fleeting joy, but at a terrible price, they who are inebriated with the Blood of Christ at the altar-rails are filled with a joy that passeth all understanding, and fades not away in a moment like the joy of the drunkard. This joy has been bought at a terrible price, when Jesus shed the last drop of His Blood on the Hill of Sacrifice. It was this joy that carried the Saints outside themselves, when they were rapt in ecstasy. This joy makes all suffering endurable, saving the loss of Christ. “And your joy no man shall take from you.” This was the joy of the Martyrs, who communicating in their prison cells were inebriated with the Blood of Christ and endured excruciating torments with a smiling face. There is no place for gloom in the Catholic code, for did not Jesus say: “Rejoice and be glad.”

“Water from Christ’s side, wash me.” No part of that saving stream must be neglected, not even the water which testified so pathetically to the copiousness of His Redemption. May that water wash me still more from my sins, that Christ may find a more worthy abode within me.

*Sing First Verse of “Soul of My Saviour.”*

*Passio Christi, conforta me.  
O bone Jesu, exaudi me,  
Intra tua vulnera absconde me,  
Et numquam permittas separari a Te.*

“Passion of Christ, strengthen me.” Oh Sacred Passion, so beautifully commemorated in the Mass, carrying a very fountain of life to my poor soul in Holy Communion, fill me with strength, Thy strength, to fight against my ignoble passions, to walk the Way of the Cross, to remain faithful to Thee until death. “Oh Jesus, I give my soul to Thee as a towel on which to wipe Thy blood-stained Face. Ah, deign to accept this loving service, and stamp Thy sad features upon my soul that I may then live worthy of the Image I bear so close to me.”

“Oh good Jesus, hear me.” A passionate cry from an eager heart



raised to the Compassionate Heart of Jesus and therefore sure to reach its mark. It is because we ask so little that we gain so little. Jesus simply loves us to present all our petitions before Him in Holy Communion as a sign that we do fully realize the source of all our holiness. One short, burning ejaculation such as this finds a way straight to the center of His Heart. Let us welcome Our Divine Guest with cries of love, faith and confidence, even as men cry out with enthusiasm when a king passes by.

"Hide me within Thy wounds." There is nothing that melts the frozen breast and pierces the hardened heart like the Wounds of Christ. See how deep a trench has been dug into His Sacred Side that I might crawl therein and warm my poor heart at the furnace of love that forever burns in His Sacred Heart. Painters in their pictures of the Last Judgment love to depict Jesus showing the Wounds in His Hands and Side to the elect as the source of their salvation. "Ah Jesus, wound me with Thy Wounds, that I may hold in constant remembrance the price at which I was redeemed, and that I may ever remain constant to Thee."

"And never allow me to be separated from Thee." Here is another cry from the heart, and this time a cry of fear. Only one thing can separate me from Jesus, and that is mortal sin. In fear and trembling must I work out my salvation, for that dread separation is a possibility to all of us. I am not as holy as David, and he fell. I am not as wise as Solomon, and he fell. I am not an Apostle like Judas, and he fell. "Let him that thinketh himself to stand take heed lest he fall." "Jesus, Jesus, Jesus, make me constant. Let me ever remember that, if I have all worldly things and have not Thee, I have nothing. Should I have nothing but Thee, I have all. In Thee O Lord, have I put my trust, let me not be confounded for ever."

*Sing the Second Verse of the Hymn.*

*Ab hoste maligno defende me,  
In hora mortis meæ voca me,  
Et jube me venire ad Te,  
Ut cum sanctis tuis laudem Te,  
In sæculorum sæcula. Amen.*

"Defend me from the insidious foe." There is no defence against Satan like Holy Communion. Therefore, he uses all his wiles to keep you from the altar-rails, and, having succeeded for a time he

fills you with a false shame that makes it hard for you to get back again. It is when we are weak by foolish and long abstention from this immortal food that the powers of darkness attack us, often to our ruin. Holy Communion gives us a strength beyond our mortal strength to be sober and watchful and to resist with our newly found strength our adversary who goeth about like a raging lion seeking whom he may devour. Who am I to pit my feeble strength against the might and power of a fallen archangel? An easy victim. In Holy Communion, Jesus abides with me, and long afterwards leaves the fragrance of His presence behind, and pours His divine strength upon me so that Satan flees howling from before my face. "I can do all things in Him Who strengtheneth me." Holy Communion is poison to the devil.

"Call me in the hour of death." Death may be a welcome call or a dread summons. To those who know Jesus, who love and serve Him in this vale of tears, and long for earth's exile to be ended, death is the messenger of Jesus, calling us Home. To those who neglect or despise Jesus, death is a rude awakening from the dream of plenty to the reality of emptiness; death is a dreaded monster to drag them away from all they love, and fling them shuddering before the Judgment Seat of that outraged Jesus whom they failed to love. Be wise in time and learn to make a friend of friends of Jesus in the Blessed Sacrament, and He will then surely stand by your bedside when dying, to call you home.

"And command me to come to Thee." Ah, how welcome the loving invitation of Jesus that will fall on the ears of the elect: "Come, ye blessed of My Father, possess ye the kingdom prepared for you"? All our lives He has been inviting us to come to Him: "Come to Me all ye who labor and are heavily burdened. . . ." And, if we have answered the call, if we have sought divine refreshment at the foot of the tabernacle, and at the altar-rails, we come to realize more and more that naught in this world counts save to make sure that the last loving invitation is extended to us when the fleeting day of life is over; that He will command us to come to Him for ever.

"That I may praise Thee with Thy saints for ever and ever." The motto of my life should be: "Praised be Jesus Christ"—as a preparation for that eternal praise of the Immaculate Lamb which is the

golden song of the saved who have been redeemed by the Blood of the Lamb. Every hymn we sing with fervent hearts to the Hidden God—the Divine Praises, the hymns, psalms and spiritual canticles which we cry forth to the heavens in this time of our noviciate—are but the rehearsals for the grand eternal concert in which we are invited to take part, when the golden walls of heaven will reverberate with the thunder of many voices, the eternal harmonies of Angels and Saints singing the praises of the Lord Their God.

*Sing the Third Verse of the Hymn.*



## Book Reviews

### THE RENASCENCE OF MEDIEVAL PHILOSOPHY

The contempt for the Christian Middle Ages that came down to our times as a heritage from false ideas or prejudices circulated in the fifteenth and sixteenth centuries, is happily no longer prevalent. The studies of the last century showed the world that, far from being an age of barbarism, the medieval period stands out prominently in history in all those things that make for a flourishing civilization and for the culture of the higher things of the mind and spirit. On all sides, therefore, we see signs of interest and appreciation with regard to the customs, history, science and art of that great epoch in the life of Europe. Medieval art and literature, medieval guilds and feudalism, medieval chivalry and mysticism—all these have long since been recognized, not merely as interesting and important subjects for investigation, but likewise as inspiring ideals and as in many respects worthy of our warm personal admiration.

But not so quickly has medieval philosophy come into its own. More than any other feature of medieval civilization, Scholasticism was made the butt of the jeers of Humanists and philosophers alike, and against it the traditional aversion has survived the longest. Even today it is frequently regarded as being of very minor importance. Thus, in his "Story of Philosophy" which has recently issued from the press (and which, if we are to judge from the title, aims at giving a picture of the most prominent systems of thought), Professor Will Durant devotes only 8 or 9 pages of his 577 pages to the vast period from Aristotle to the Renaissance, and vaults the entire wide territory of medieval thought without one single word of comment. Professor Vance of Kansas reflects the opinion of many when he writes in his "Religious Philosophers": "The Scholastics or Schoolmen were primarily theologians, and they were interested, not in the search for truth as such, but in the exposition and defense of the Christian dogma. They specialized in the refutation of heresy, arranged the Christian dogmas as systematically and plausibly as they could, and searched out confirmatory passages in the writings of Plato and Aristotle." This writer, though unsympathetic, is willing, however, to admit that Scholasticism is not dead; but the reason he gives for this opinion shows that he has no clear idea of the distinction between philosophy and theology. "Those who imagine," he says, "that medieval conceptions of nature have everywhere fallen before the attacks of modern physics and chemistry, should look into the writings of Cardinal Newman." And he then quotes the passage where Newman says that

he considers the Angels as being the real causes of motion, life and light, and of what are called the laws of nature—as if the Cardinal were not quite as well acquainted with modern science as other educated men of his time!

Misapprehensions, therefore, still linger. Even today there are students of the history of philosophy who seem to regard the Middle Ages as the “night of a thousand years” during which philosophy was unknown, and there are still Professors of Philosophy who apparently identify Scholastic Metaphysics or Physics with angelology or who define medieval philosophy by its relation with theology and religion. A better understanding, however, is now becoming apparent. Recent years have witnessed an ever-increasing attention devoted by writers and students of every school and of all countries to the thought and thinkers of the Middle Ages. Especially during the past few years has research along these lines been intensified, and the feeling is becoming general among scholars and educators that an acquaintance with medieval philosophy is an important stage in the training of a philosopher or an historian. Moreover, the fact that there were in the West in the Middle Ages systems of philosophy distinct from theology is no longer questioned by anyone who has come into direct contact with medieval philosophy.

In his “History of Medieval Philosophy,”\* M. de Wulf refutes very convincingly the opinion that the philosophy of the Schoolmen is undeserving of attention. From the standpoint of the history of philosophy, of philosophy proper, of medieval history, of modern history, this is a subject with which it is necessary to become acquainted. Speaking from the first point of view, he says: “Quite a number of powerful systems of philosophy made their appearance from the ninth to the fifteenth centuries, so that there was no break of continuity between the close of the period of antiquity and the beginnings of modern philosophy. Medieval philosophy arose out of Greek philosophy, but was at the same time clearly distinct from it, just as in turn it prepared the way for modern philosophy, which nevertheless has its own characteristics. The development of human thought was not arrested during the Middle Ages. Is it likely, *a priori*, that during a thousand years the human race in the West should have ceased to philosophize? . . . If these remarks are justified, the study of the philosophical systems of the Middle Ages, and especially of the Scholastic systems, has an educational value; it forms a stage in the philosophic training of all those who wish to enter into the thought of the Western mind. Just as the study of the classics of Greece and Rome is an essential part of

---

\* *History of Medieval Philosophy*. By Maurice De Wulf, Professor of Philosophy at Louvain and Harvard Universities. Translated by Ernest C. Messenger, Ph.D., Lecturer in Logic and Cosmology at St. Edmund's College, Ware. Vol. I. *From the Beginning to Albert the Great*. (Longmans, Green & Co., New York.)

literary culture, and medieval architecture and Renaissance art are valuable for the formation of our sculptors, architects, and painters, so also the study of philosophy ought to include the medieval conceptions of the world and of life."

Of the widespread misconception which confuses Scholastic philosophy with dogma and religion he says: "To define a philosophy it is not sufficient to single out a relational element which it possesses in common with other social factors; it is essential to pay attention to its doctrines, which alone constitute it and make it what it is. Those who decline to do so are like a man who thinks he can get to know all about an oak tree by describing the composition of the soil in which it grows along with other trees of the forest. Hence, neither the organization of philosophic and theological studies, nor the use of an apologetic method which concerns theology, nor the intentions of philosophers, suffice to define the philosophic doctrines of the Middle Ages. The proximity of theology and philosophy in one and the same work do not compromise their respective autonomy any more than in the case of a picture and a statue placed side by side in a museum." We might add that on the contrary Scholastic philosophy and theology have profited by their partnership.

The purpose of M. de Wulf, however, is not so much polemical as constructive. He aims to make use of the more important results that have been accomplished up to the present time in the various departments of the history of the philosophy of the Middle Ages, and thus to provide for the student an historical background for his study of Scholastic philosophy and to direct his attention to the influence of that philosophy on the life and civilization of the medieval and modern periods. Therefore, "The History of Medieval Philosophy," whether as a corrective to some current misconceptions or as a study of the origin and development of Scholasticism, is a work that meets an admitted need of our times, and that it does this satisfactorily is vouched for by the five editions through which it has passed since 1900, and by the two translations of it done into English—the first by Dr. Coffey of Maynooth from the second edition in 1909, and the second, the one before us, by Dr. Messenger of Ware, England, from the fifth edition in 1925.

Not everyone, it is true, agrees with M. de Wulf's thesis that Scholasticism is not the whole of early medieval philosophy, nor with his judgment concerning certain philosophers (*e.g.*, Erigena); and he himself points out that no one can pretend at the present time to have said the last word on the history of medieval philosophy (of which so many of the texts are still undiscovered), or even to be acquainted with all of the numerous recent productions that have appeared on the subject.



Moreover, it is inevitable in a work of a general character like the present that special attention cannot be given to particular questions. For example, we notice on page 11 the statement that according to St. Augustine the activities of the soul do not really differ from its substance. A student of philosophy might wish to find a little more said on this point. It would be unreasonable, however, for him to expect a detailed exposition of this question in a work whose compass includes the whole Middle Ages, and whose purpose it is to give only a general view of that period. Monographs on the philosophy of Augustine and texts from his works would be the proper places to seek a fuller information on this or any other part of the Saint's philosophy. M. de Wulf in the bibliography which he appends to each of the various chapters shows the student the recent works that may be consulted for this purpose, while in footnotes that accompany the account of a philosopher's doctrines the places in the latter's works where his teachings are set forth are indicated.

However, for the statement mentioned above regarding St. Augustine's teaching, no reference to the original writings is made, though such a corroboration would have been desirable in view of the fact that M. de Wulf's interpretation here cannot be regarded as certain or established. If the author bases his statement on the passages in the ninth book of *De Trinitate* where St. Augustine speaks of the image of the Trinity in the soul, he is understanding the African philosopher's mind from texts that are very obscure and that have been quite differently understood—for example, by St. Thomas (*Summa Theol.*, I, Q. lxxxvii., A. 1, ad 1). In other places St. Augustine favors the real distinction of soul and faculties (cfr. *De Origine Animæ*, I, 16; *Confessiones*, X, 7). St. Anselm was a careful follower of the psychology of Augustine, so much so indeed that M. de Wulf combines the study of these two philosophers, and quotes the saying of the former that he had never departed from Augustine. Yet we are told that Anselm hesitates "when dealing with their [the higher activities'] relation with the soul." Surely this would have been quite a notable departure from St. Augustine, if the contention of the work before us were true, that the great Bishop of Hippo held the identity of the soul and its powers.

Criticism of minor defects, such as that cited, do not detract from the value of this work as a whole, and the cordial and widespread welcome it has received is a sure testimony of its merit. For clear and orderly exposition of systems of thought, for careful study of the historical factors in the development of philosophy, and for ample documentation and bibliography, this History takes its place alongside the other notable works that the Neo-Scholastic movement has produced. It is to be regretted that the English rendering is not more

perfect. At times it is inaccurate, obscure and faulty. The book is also marred by a number of typographical errors.

C. J. CALLAN, O.P.

### THE SOCIAL MISSION OF THE CHURCH

The Church has a divine mission in the world—the guardianship and the preaching of the revelation of her Divine Founder. To this mission all other activities are secondary and subsidiary. The sole purpose of the Church, except accidentally, is religious, and her manifold accomplishments have ever been directed to that end. Being in the world but not of it, the Church (as Lord Acton has pointed out) must create its own environment, and from such necessity is engendered the social life of the Church. It would, however, be false to say that the Church is committed to a definite social program, but inevitably from the well-spring of the Master's teachings a social program must flow. It would perhaps be better to say that, as the Church lives anew the life of the Master through the long centuries, it finds in Him the Exemplar of its social as well as (albeit, subordinate to) its religious activity.

It might be added that, concomitant with its primary mission, the Church has in every age a special aim, a providential work to accomplish. Today, we may submit, the providential work at hand is a remedy for the basic misunderstanding which supports the superstructure of the unceasing struggle between Capital and Labor. A practical answer must be given to that clarion call to social service, the *Rerum Novarum* of Pope Leo XIII. Essentially there is no great difference between this modern struggle of the two falsely adjusted classes and that which existed when the infant Church entered as a leaven into the mass of Roman social life. Then, by the logic of its teaching on the innate sacredness of the individual, the Church destroyed the intellectual basis of Roman slavery, since slavery and the doctrine of the equality of master and slave before God could not long coexist. Now, with the same teaching, the Church has a definite remedy for modern social ills. It is the sacredness of the individual that must be the basis of an understanding between the divergent forces of the modern world. All must recognize that the individuals who compose the forces of Capitalism and Labor, have rights which must be respected. Now, as in the days of her infancy, the Church must act not from choice but from necessity. She must lead and guide the present-day movement towards social reform, or else she must watch it sweep past towards the treacherous whirlpools of that social thought which has neither the experience nor the vision to behold world solidarity in more than one phase. The Church cannot, for instance, permit a philosophy such as

Socialism, which has no conception other than economic, to prescribe a panacea for the world.

Two of the recent volumes of "My Book Case" Series\* serve to present what Catholicism has to give to society either in addition or opposition to the programs of the many who, under the ægis of Liberalism and Socialism, have given a false hope to the modern world.

The volume of Don Juan Cortès is a reëdition of the translation of the *Ensayo sobre el Catolicismo, el Liberalismo y el Socialismo*, made almost sixty years ago by Mrs. Madeleine Vincent Goddard—a translation which, at the time, brought a glowing tribute from Orestes A. Brownson. There is a striking parallel between the writer of these essays and Giovanni Papini in that both travelled somewhat the same ways and byeways before returning to the Fold, and in both instances the return is marked by a passionate championing of the cause they once opposed. In his day Cortès found a battleground in the struggle with the irreligious Liberalism and the incipient Socialism of the middle of the last century. To him Socialism was not merely a question of economics, but of a philosophy closely associated with that form of liberalism in religion, which he considered the master of all vices. The essays under consideration are devoted in a large measure to an exposition of the fallacies of Liberalism and the *nostrums* of Socialism, and the insecurity of their position when contrasted with the time-proved remedies of Catholicism. The treatment of these movements may leave the author open to the charge of having judged his adversaries too harshly; but this may be attributed to the headlong zeal of one who has returned to the battlefield anxious to redeem himself for his earlier flight. He cannot be said to have judged them unfairly.

Politically, Donoso Cortes was an avowed monarchist, who could not view democratic tendencies as anything else but an impending form of anarchism. It must be remembered, however, that he wrote from the standpoint of a spectator who had seen the sanguinary conflicts of 1848, and who, from his own experience, could appraise the inadequate social program of contemporary leaders of continental democracy. His monarchism was, moreover, the post-Reformation type, but one tempered by the thoughts of medieval political theorists.

We are warned in the *Introduction* of Father Reville that the book may be considered by many as a rather difficult treatise and "quite above the taste and capacity of the ordinary student." But, though this opinion is in some degree borne out by a reading of the present work, it

---

\* *An Essay on Catholicism, Authority and Social Order Considered in Their Fundamental Principles.* By Don Juan Donoso Cortès, Marquis of Valdegamas. — *The Gospel and Our Social Problems.* By Leon Garriguet, Superior General of the Congregation of Saint Sulpice. Being volumes XIII and XIV of "My Book Case" Series. (Joseph F. Wagner, Inc., New York City.)



must be added that it is well worth the effort that "ordinary student" may give to it.

Before establishing any criticism of the volume of M. Garriguet, it is well to recall that, in the French edition of this work in 1914, it carried the hall-mark of scholarship, being crowned by the French Academy. The work of M. Garriguet is an answer to the query as to whether or not the Gospel contains a Social Doctrine. Between the two extremist views—one of which beholds in the Gospel a purely religious code which excludes all thought of a social doctrine, and the other which sees in it simply a Social Doctrine—the author takes what might be termed a middle position. As his thesis he takes the proposition that the Gospel is essentially a religious code, but that, as it defines the relation between Creator and creature and of men to men, it must of necessity establish principles that are to guide men in their social life.

Convincingly the proofs of this thesis are marshalled. In scholarly fashion is presented the fact that the Gospel has the answer to the social problems of today, as it has ever had. Rightly the author emphasizes the fact that the social question is fundamentally a moral one, and, after making every allowance possible for the present advocates of Socialism, he proves clearly that, without the groundwork of a universally accepted standard of morality, their program at best is untenable. In other words, the desired social revolution can hope to better the social condition of the modern world only if it is subsequent to and caused by a full acceptance of the standard of morality as contained in the doctrine of Christ. In a very fine chapter (*The Gospel and the Goods of this World*), there is a clear exposition of the problem that has been the occasion of the misunderstandings in regard to evangelical poverty from the days of the Ebionites until the exploded Utopias of modern times.

It may be said that the work of M. Garriguet is the ranking book to date in "My Book Case" Series.

GEORGE C. POWERS, A.F.M.

### Other Recent Publications

**Under College Towers** By Michael Earls, S.J. **The Vision Beatific.** By John D. Walshe, S.J. (The Macmillan Company, New York City.) It is a poor season that does not bring its crop of books by Jesuit authors. The two volumes under consideration have the distinction of being affiliated with the fine arts: that is, they are human rather than hortatory. Father Earls offers a bundle of random papers between which there is no unifying bond excepting the writer. He makes a graceful comparison between the October landscape and the art of "a brown-garbed monk in a mediæval *scriptorium*," for the sake of ending with a quotation from Lionel Johnson and a delicately expressed moral. He essays certain bubbling and (it must be confessed) rather caustic strictures upon



columnists. In what is perhaps the most attractive portion of the book, he recalls Louise Imogen Guiney's affectionate knowledge of her father's life. And so it goes on, being a kind of conversation, over a pipe and in the neighborhood of books, about any number of things which happen to come to mind. There is perhaps a superabundance of minor Celtic matters; but that is as the reader sees it.

Father Earls' virtue as a stylist lies in his widely ranging enthusiasm. He is, of course, Irish to his fingertips and a teacher by right of birth. Whatever comes to mind is measured by these two qualities of his own being. Thus, it was natural that his fantasies about landscape should summon to mind the Book of Kells, and that his remarks upon *vers libre* should be characterized by the strictness of a good class-room. Beyond all this, however, there is a wealth of good humor, of reminiscent lore, of fine poetic Christian feeling, which cannot fail to attract numerous readers.

A poem about Heaven has, at least, the virtue of comparative novelty in our modern time. Father Walshe's little book comes duly recommended by a fellow-Jesuit and by Mr. Edwin Markham. It describes as best it can the vision that opens upon the eyes of a chosen soul, without Dantean loftiness of imagery or that serious brooding which makes Newman's still verses so alive. With the Guardian Angel for its companion, the soul first sees the jeweled landscape outlined in the Apocalypse, and then proceeds to meet the choirs of Angels, the various companies of the Blessed, the Mother of God, and then the Triune Divinity. The humble diffidence with which everything is narrated is commendable both as a reflection of the venerable author's character and as a means of getting the story before the imaginative minds of simpler people. The work cannot, however, by any stretch of courtesy be termed great poetry. Only very seldom does a line stir, with its hidden strength of suggestion, those emotions with which it is the mission of great art to deal. On the other hand, every reader will be reminded of great old bards galore. The following lines, for instance, call to mind one of the most beautiful lyrics of Richard Crashaw:

No brighter jewels can adorn thy crown,  
Thrice-happy Magdalen, than these thy tears.  
O tears of penitence whose pearly flood,  
Commingling with sweet Calvary's ruby tide,  
Can render snowy-white the crimson soul!  
Soft zephyr sighs that breathe along the chords—  
The jarring chords of the rebellious soul—  
Attuning them anew to melody  
Celestial in the grateful ear of God!

The virtue of Father Walshe's poem is precisely that it does remind us of many things—of great verse now too generally forgotten, and of the infinitely greater destiny that is to be the final glory of man to whom mercy is given. In the words of Mr. Markham, "this beautiful Vision will carry uplifting and comforting thoughts for many." It need scarcely be added that the publishers have done their part to make the little book attractive.

GEORGE H. SHUSTER.

# THE HOMILETIC AND PASTORAL REVIEW

## INDEX TO VOLUME XXVII

NUMBERS 1-6

OCTOBER, 1926, TO MARCH, 1927

### PASTORALIA

By Charles Bruehl, D.D.

PAGE

<i>The State and Eugenical Sterilization</i> .....	1
<i>The Morality of Sterilization</i> .....	113
<i>Sterilization and Heredity</i> .....	225
<i>Practical Objections Against Legalized Sterilization</i> .....	341
<i>Eugenics and Marriage</i> .....	457
<i>Eugenical Education</i> .....	569

### THE PROBLEM OF EVOLUTION

By Sir Bertram C. A. Windle, Sc.D., Ph.D., LL.D., F.R.S.

<i>There is a Problem</i> .....	45
<i>The Idea of Species</i> .....	164
<i>Lamarck and Darwin</i> .....	255
<i>Other Evolutionary Theories</i> .....	363
<i>The Morphological Basis for Evolution</i> .....	475
<i>Evolution, If It Exists, is Not Self-Explanatory</i> .....	583

### PRACTICAL ASCETICAL NOTES FOR PRIESTS

By J. Bruneau, S.S., D.D.

<i>Living Supremely for Christ</i> .....	60
<i>Oportet Illum Regnare</i> .....	138
<i>Communing with Christ in the Holy Eucharist</i> .....	298
<i>Sicut Parvuli</i> .....	369
<i>Ecce Mater Tua</i> .....	499
<i>Ite ad Joseph</i> .....	625

### THE LAW OF THE CODE

By Stanislaus Woywod, O.F.M., LL.B.

<i>Custody and Cult of the Blessed Sacrament</i> .....	36
<i>The Tabernacle</i> .....	149
<i>Cult of Saints, Sacred Images and Relics</i> .....	260
<i>On Divine Cult</i> .....	387

## THE FUNDAMENTALS OF CHURCH-BUILDING

By Edward J. Weber, A.A.I.A.

PAGE

<i>The Fallacy of Poor Construction</i> .....	27
<i>Relations with the Architect and Contractor</i> .....	176
<i>The Grouping of Parish Buildings</i> .....	270
<i>The Small Church and Architectural Style in General</i> .....	395
<i>The Large Church</i> .....	505
<i>The Cathedral</i> .....	600

## PRIESTS AND LONG LIFE

By James J. Walsh, M.D., Ph.D.

<i>Do Priests Live as Long as They Should?</i> .....	17
<i>Heredity, Exercise and Weight</i> .....	127
<i>Eating and Good Health</i> .....	239, 378
<i>Air and Rest</i> .....	481, 619

## LITURGICAL NOTES

By the Benedictine Monks of Buckfast Abbey

<i>Some General Notes on Sacred Edifices</i> .....	53
<i>Christian Churches</i> .....	167
<i>Sacred Edifices</i> .....	279
<i>The Laying of the Foundation Stone of a Church</i> .....	405
<i>The Consecration of a Church</i> .....	492
<i>Ecclesiastical Chant</i> .....	611

## CASUS MORALES

<i>Obedience to the Law.</i> By T. Slater, S.J.....	73
<i>The Right Notion of Theft.</i> By Dominic Pruemmer, O.P., S.T.D.....	74
<i>Caution in the Granting of Death-Bed Matrimonial Dispensations.</i> By Dominic Pruemmer, O.P., S.T.D.....	194
<i>On Trading Forbidden to Clerics.</i> By T. Slater, S.J.....	295
<i>Property of Clerics.</i> By T. Slater, S.J.....	421
<i>Secret Commissions.</i> By T. Slater, S.J.....	521
<i>A Particular Case of Restitution for Unjust Damage.</i> By Dominic Pruemmer, O.P., S.T.D.....	643

## ANSWERS TO QUESTIONS

By Stanislaus Woywod, O.F.M., LL.B.

<i>Supplied Jurisdiction for Hearing of Confessions.—Division of a Parish.—Impediment of Affinity in Reference to the Unbaptized.—Burial Places Under a Church.—Catholics of Oriental Rites and the Laws of the Code..</i>	66
<i>Status of Mission Chapels Attached to Parish of Religious Organization.—First Religious Profession Made Outside the House of Novitiate.—Sponsorship in Baptism.—Approval for Hearing of Confessions and Faculties for Indulging Religious Articles.—The Parochial Funeral Portion.—An Application of Canon 1045.—Secular Cleric in Major Orders Desiring to Join a Religious Community</i> .....	187

<i>Conditional Baptism on Presumption of Desire of Baptism.—Refusal to Admit a Religious to Renewal of Temporary Vows for Reason of Ill-Health.—Churching of Women.—Reception of Holy Communion after Commis- sion of Mortal Sin Which Has Been Forgotten by Communicant.—Suffi- ciency of Evidence in Proving Impediment of Disparity of Cult.....</i>	287
<i>Who Officiates at Burial in Cemetery Owned by Another Parish.—Act For- bidden Under Censure Done Inadvertently.—Common Law Marriage.— Uncertainty of Baptism of One Party in Marriage, Dispensation from Disparity of Cult Fraudulently Obtained by Non-Catholic.....</i>	413
<i>Is this Marriage Valid?—Dispensation from Impediments of Marriage in Urgent Cases.—Administration of Holy Communion to the Sick; Change of Rubric on Ablution of Fingers.—Ringing of the Small Bell at Mass.— Loud Pronunciation of the Words of Consecration.—Legitimacy of Children .....</i>	614
<i>Requisites for Transfer of Priest from One Diocese to Another.—Control of the Ordinary over Collections for Religion or Charity in His Diocese.— Proposal to Exclude Certain Catholic Children from the Parochial School.—After Absolution from Reserved Censure, any Confessor May Absolve from the Sin by Which the Censure Was Incurred.—Parochial Functions and Boundaries of Parishes.....</i>	637

# MISCELLANEOUS CONTRIBUTIONS

<i>Sermons in Stones.</i> By George H. Cobb.....	10
<i>The Preacher's Fair Ally.</i> By George H. Cobb.....	120
<i>The Priest and the Movies.</i> By Thomas M. Schwertner, O.P., S.T.Lr.....	160
<i>The "Other Sheep."</i> By James Peterson.....	232
<i>The Inthronization of Christ.</i> By J. Simon, O.S.M., S.T.B.....	349
<i>The Morality of Medical Attempts on the Lives of the Unborn.</i> By Dominic Pruemmer, O.P., S.T.D.....	358, 466
<i>A Station Mass in St. Gregory's Day.</i> By George H. Cobb.....	577
<i>The Devotion and Indulgences of the Way of the Cross.</i> By Father Walter, O.S.B. ....	591
<i>St. Thomas and Political Tyranny.</i> By Donald A. MacLean, M.A., S.T.L., Ph.D. ....	631
ROMAN DOCUMENTS .....	77, 197, 297, 423, 532, 645
SUMMARY OF ROMAN DOCUMENTS (November, 1925—December, 1926) .....	523

# SERMONS ON THE EPISTLES AND GOSPELS

<i>Twenty-fourth Sunday after Pentecost. Cockle, the Symbol of Concupis- cence.</i> By Lambert Nolle, O.S.B.....	82
<i>Twenty-fifth Sunday after Pentecost. The Power of the Word.</i> By Thomas M. Schwertner, O.P., S.T.Lr.....	86
<i>Last Sunday after Pentecost. The General Judgment.</i> By Ferdinand Heck- mann, O.F.M. ....	91
<i>First Sunday of Advent. Eternity.</i> By R. J. Nash, S.J.....	96
<i>Second Sunday of Advent. Prophecy Fulfilled by Miracles of Christ.</i> By Rt. Rev. Msgr. Victor Day.....	199
<i>Third Sunday of Advent. Who Art Thou?</i> By Thomas P. Phelan, LL.D...	203
<i>Fourth Sunday of Advent. A Christmas Gift for Christ.</i> By J. Elliot Ross, C.S.P. ....	207
<i>Christmas Day. The Fulfillment of Great Expectations.</i> By Francis X. Doyle, S.J. ....	211



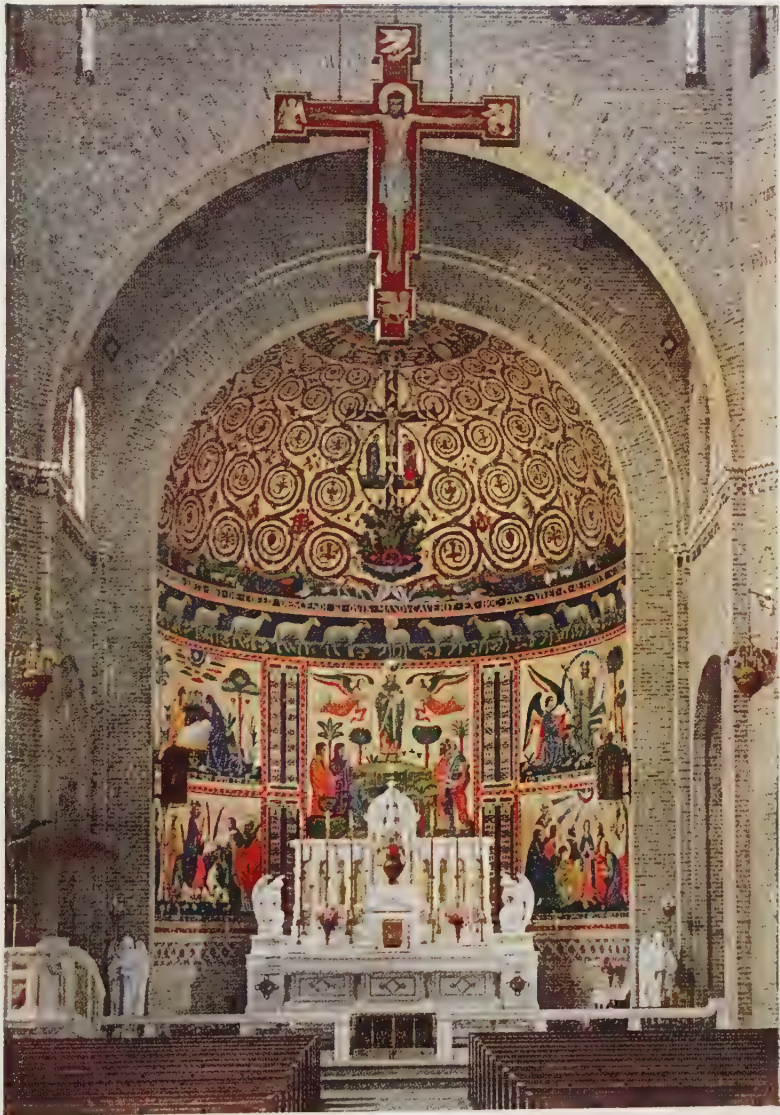
<i>Sunday Within the Octave of Christmas. The Simplicity of Christ's Coming.</i>	
By Wilfred Musgrave.....	217
<i>New Year's Day. Whither Are We Bound?</i> By John Carter Smyth, C.S.P..	301
<i>Sunday Within the Octave of the Circumcision. Uses of the Holy Name.</i>	
By August T. Zeller, C.Ss.R.....	304
<i>First Sunday after the Epiphany. Christ in the Home.</i> By Richard Cookson.	308
<i>Second Sunday after the Epiphany. Mixed Marriage.</i> By James S. Lineen, B.A. ....	313
<i>Third Sunday after the Epiphany. Humility.</i> By P. M. Northcote.....	318
<i>Fourth Sunday after the Epiphany. Conscience.</i> By P. J. Lydon, D.D....	332
<i>Fifth Sunday after the Epiphany. The Bond of Perfection.</i> By W. F. Cun- ningham, C.S.C. ....	428
<i>Sixth Sunday after the Epiphany. The Development of Christian Doctrine.</i>	
By D. J. Macdonald, Ph.D.....	432
<i>Septuagesima Sunday. The Necessity of Sacrifice.</i> By William Byrne.....	437
<i>Sexagesima Sunday. The Virtue of Patience.</i> By Francis Blackwell, O.S.B.	441
<i>Quinquagesima Sunday. Energetic Faith and an Urgent Need.</i> By Edward Hughes, O.P., S.T.Lr.....	535
<i>First Sunday of Lent. The Necessity of Self-Appraisal.</i> By J. Elliot Ross, C.S.P. ....	540
<i>Second Sunday of Lent. The Good Intention.</i> By Bertrand F. Kraus, O.S.B., S.T.B., M.A.....	545
<i>Third Sunday of Lent. The Devil and His Work.</i> By J. P. Redmond.....	548
<i>Fourth Sunday of Lent. Liberty of God's Children.</i> By S. Anselm Parker, O.S.B., M.A. ....	553
<i>Passion Sunday. On Compassionating Jesus.</i> By Joseph A. Murphy, D.D...	650
<i>Palm Sunday. The Kingship of Christ.</i> By Hugh Cogan, D.D.....	654
<i>Good Friday. The Revelation of Calvary.</i> By Stephen J. Brown, S.J.....	658
<i>Easter Sunday. Christian Reform.</i> By Charles C. Miltner, C.S.C.....	665

#### CONFERENCES FOR THE HOLY HOUR

By George H. Cobb

<i>The Ciborium and the Hidden Life</i> .....	327
<i>Calvary and the Mass</i> .....	558
<i>Anima Christi</i> .....	670

BOOK REVIEWS .....	102, 223, 331, 445, 562, 675
--------------------	------------------------------



ST. PATRICKS, BAYSHORE, L. I., N. Y.

Rev. Edward J. Donovan, Rector

Gustave E. Steinback, Architect

THE American Architect and Architectural Review has written a very interesting article on the above decoration. In the article the Editor develops briefly these points: the process, charm and permanency of "Al Fresco" decoration; the architectural soundness of the resultant effect of the decoration; the symbolism as used in the ornamentation, and finally the artistic appreciation of the decoration; the murals, the lighting, the hanging cross, etc., as successful elements in creating the proper atmosphere and of acting as a fitting setting for the Altar.

We shall be very happy to send a reprint of this article to any of the Clergy who may be interested in this subject, or who may be contemplating work of a similar nature.

RAMBUSCH DECORATING COMPANY

# RAMBUSCH DECORATING COMPANY

*Designers and Craftsmen*

2 West 45th Street

New York



**T**HIS station is unique from the standpoint of the manner of its execution, and it is entirely original in design.

Due to the fact that stations are usually located between windows, they are as difficult to see as the driver of an automobile when his headlights are on full, we found it necessary to abandon the more common form of station for one which appears more visible. After much experimenting we solved the problem.

Then we had another task, namely, to conceive and execute a set which was Catholic in spirit and inspiring rather than interesting.

As an example most typical of our ideals and our efforts we offer the above illustration. The Catholic expression, stylistic rendition, the charm of metals, the play of color, the skill in execution, and finally the expression of prayer, all combine to create a station of rare distinction and marked beauty.

The above Station was accepted for display in the Annual Architectural Exhibition in New York.



# NEW MACMILLAN BOOKS

Five books for Five Dollars—Order the lot

The Catholic Church and History, by Hilaire Belloc  
The Catholic Church and Its Reactions with Science,  
by Bertram C. A. Windle

The Catholic Church and Philosophy, by Rev. Vincent McNabb, O.P.  
The Catholic Church and the Appeal to Reason, by Leo Ward  
The Catholic Church and Conversion, by Gilbert K. Chesterton

"That such a series of Catholic apologetics is needed and will be warmly welcomed is as clear as sunlight; that Mr. Belloc is the logical editor is settled without a referendum."—*America*.

"The books are readable, well printed and bound, and modest in price. That combination ought to make them popular among Catholics as gifts."—*Chicago Evening Post*.

## The Sick Call Ritual

By Rev. James E. Greenan

"It deserves the highest commendation both as a piece of bookmaking and as a convenient tool for the divine trade of the Priesthood. . . . It is, in every way, so superior to any other publication of the sort, that it should soon find a wide field."—*The Acolyte*. . . . Cloth, \$1.75. Leather, \$2.25.

## Life, Character, and Influence of Desiderius Erasmus of Rotterdam

By John Joseph Mangan

Dr. Mangan's analysis of the character of Erasmus derives much of its penetration from his knowledge of pathology and psychology. He does not force his evidence, but allows the documents to speak for themselves. This work will no doubt become a landmark in Erasmusian literature. It does not close the subject, but the pronouncedly modern tone of the criticism employed ought to add much to its attractiveness for present-day readers. . . . Two volumes, \$10.00

## His Mother

By Alice W. Darton

"I have tried to present her, since it is plain that her neighbors and friends considered her a person just like themselves, as doing just what every good Jewish girl, woman and mother would have done under similar circumstances. Perhaps a man would not sense these things the same, but a woman feels them, especially if she has had a fourfold experience herself as daughter, wife, mother, and friend. I am, therefore, presenting a history and not a piece of imaginative portraiture. Imagination plays its part in the narrative, but it is not allowed to exceed its proper bounds in a process of historical presentation." . . . Probable Price, \$2.25

## A Modern Plea for Christianity

By Louis de Launay (French Academy of Sciences)

Translated by Selden P. Delany

"I take the opponents of Christianity by the hand. I speak to them as a brother. I refrain from saying anything which they cannot accept in all sincerity without giving a sign of Christian faith. I lead them gently to the entrance of the Catholic Church; I urge them to visit it; I point out to them its plan and beauty. Here my work ends. Faith which may some day cast them at the foot of the altar is a gift of God and not of men." . . . Probable Price, \$2.25

## Newman as a Man of Letters

By Joseph J. Reilly

If Newman has a perfect style and wrote with persuasiveness, grace, and unflinching insight on subjects that hold an abiding interest for men and women wholly apart from creed, then it seems worth while to discuss him as a man of letters; to try to appraise his merits and defects; to estimate the value of his work as literature; to find his place, as Matthew Arnold would say, in his century; and, finally, to consider his significance to our generation.

Re-issue at reduced price, \$1.75.

## False Prophets

By James M. Gillis, C.S.P.

"Always tolerant and never dull or tiresome. One of the keenest and sanest volumes of criticism in recent years."—*William Berry, New York Evening Post*.

Re-issue at reduced price, \$1.25.

## Additional Recent Titles

<i>Leslie: An Anthology of Catholic Poets</i> .....	\$2.00
<i>Earls: Under College Towers</i> .....	\$1.50
<i>Kirlin: With Him in Mind</i> .....	\$1.50
<i>Carver: Representative Catholic Essays</i> .....	\$1.75
<i>Blunt: Homely Spirituals</i> .....	\$1.50
<i>Schwertner: The Eucharistic Renaissance</i> .....	\$2.00
<i>Misner: The Annunciation</i> .....	\$1.50
<i>Thayer: The Child on His Knees</i> .....	\$1.25
<i>Verda: New Realism</i> .....	\$1.75
<i>O'Toole: The Case Against Evolution</i> .....	\$1.75
<i>O'Hagan: The Genesis of Christian Art</i> .....	\$1.50
<i>Crumley: Logic. Deductive and Inductive</i> .....	\$2.40
<i>La Forge: The Gospel Story in Art</i> .....	\$2.50
<i>Shaughnessy: Has the Immigrant Kept the Faith?</i> .....	\$2.50
<i>Shaughnessy: To Die with Jesus</i> .....	\$1.00
<i>Considine: The Vatican Mission Exposition</i> .....	\$1.40
<i>Miltner: The Elements of Ethics</i> .....	\$2.25
<i>Garesche: Communion with the Spiritual World</i> .....	\$1.50
<i>Keeler: Catholic Medical Missions</i> .....	\$2.50
<i>Kirlin: Our Tryst with Him</i> .....	\$1.60
<i>Carmichael: Christopher and Cressida</i> .....	\$2.00

At your bookstore or from

# THE MACMILLAN COMPANY

60 FIFTH AVENUE

NEW YORK CITY

A NEW ISSUE (No. 5) JUST PUBLISHED

# FRANCISCAN STUDIES



## I. SCIENCE IN THE FRANCISCAN ORDER

*A Historical Sketch*

By JOHN M. LENHART, O. M. Cap.

Paper Cover, Net, 25 Cents

## II. ST. BONAVENTURE: THE SERAPHIC DOCTOR

*His Life and Works*

By LUDGER WEGEMER, O.F.M.

ST. BONAVENTURE ON THE KNOWLEDGE OF GOD

By VINCENT MAYER, O.M.C.

Paper Cover, Net, 25 Cents

## III. THE ORIGIN AND DEVELOPMENT OF THE FRANCISCAN SCHOOL

DUNS SCOTUS AND ST. THOMAS

NOTE ON THE FORMAL DISTINCTION OF SCOTUS

NOTE ON THE FORMA CORPOREITATIS OF SCOTUS

By BERARD VOGT, O.F.M.

Paper Cover, Net, 25 Cents

## IV. VEN. JOHN DUNS SCOTUS

*His Life and Works*

By EDWIN DORZWEILER, O.M. Cap., M.A.

THE DOCTRINE OF VEN. JOHN DUNS SCOTUS

CONCERNING THE CAUSALITY OF THE SACRAMENTS

By RAPHAEL M. HUBER, O.M.C., S.T.D.

THE TEACHING OF VEN. JOHN DUNS SCOTUS

CONCERNING THE IMMACULATE CONCEPTION

By VINCENT MAYER, O.M.C.

Paper Cover, Net, 25 Cents

## V. LANGUAGE STUDIES IN THE FRANCISCAN ORDER

*A Historical Sketch*

By JOHN M. LENHART, O.M. Cap.

Paper Cover, Net, 75 Cents



JOSEPH F. WAGNER, Inc., Publishers

54 Park Place

New York

# Edward J. Koenig Company

THE HOUSE OF LITURGICAL ART

1107 So. Main Street  
LOS ANGELES, CALIF.

819-823 Rush Street  
CHICAGO, ILL.

## STAINED GLASS WINDOWS

Medieval

Pictorial

Statues—Altars—Cribbs—Stations of the Cross—Calvary Groups—Shrines in Wood, Stone, Bronze, Marble—Original Works from the World's famous Studios of

FRANZ MAYER & CO. JOSEF SCHMALZL  
MUNICH, BAVARIA ORTISEI, TYROL

Crefeld Vestments, Hand Woven and Embroidered. Genuine Silk, Velvet, Silver and Gold Brocade—Will not Tarnish, Wrinkle nor Fade.

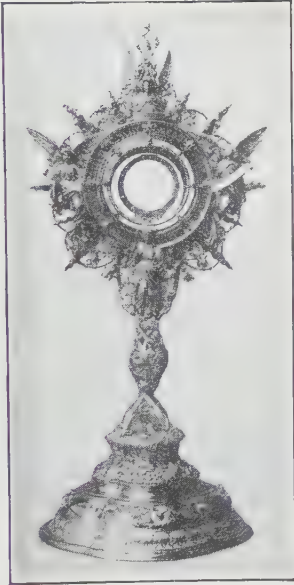
Sacred Vessels in Gold, Silver, Filigree, Enamel and Niello Work.

Grottos for In and Out Doors

## Bronze Bells

H. HUMPERT  
Brilon, Westphalia

ESTABLISHED 1506



To the Reverend Clergy:—

## THE HILLIARD WEEKLY ENVELOPE SYSTEM

IN YOUR CHURCH WILL GREATLY INCREASE YOUR INCOME



We make this statement after seeing the results of hundreds of Churches in all sections of the country which have given this system a trial, and in every case the results have been most gratifying. In some places the income has been tripled.

The Weekly Church Support system encourages every one to do his part in living up to the fifth precept of the Church.

## Why Don't You Start This System This Spring?

The expense is small compared with the results.

H. W. HILLIARD CO., Inc.

Weekly Church Envelope Systems for Catholic Churches

2665 MAIN STREET

BUFFALO, N. Y.



## McShane Bells

Established 1856

Bells for Churches,  
Chapels, Colleges,  
Etc.

Bell Chimes with Electric  
Playing Device, \$8,500  
Upward

Tubular Tower Chimes  
Electrically Played,  
\$4,000.00 Upward

McShane Bell Foundry Co.  
BALTIMORE, MD.

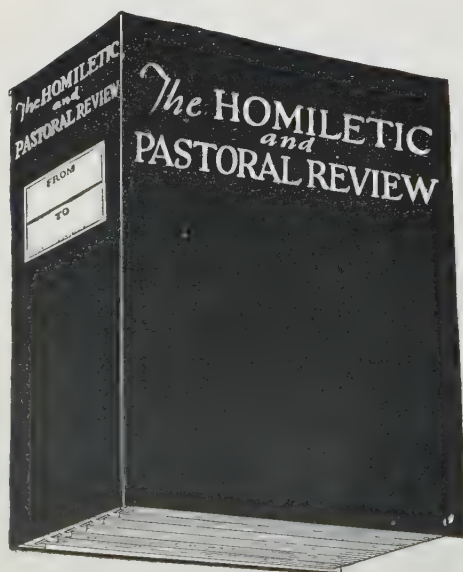
## DESIGNERS AND MAKERS Stained Glass Windows

Grand Prize St. Louis and World's Fair—  
Est. 1883



FLANAGAN & BIEDENWEG CO.  
311 to 317 W. Illinois St. Chicago  
*Send for Illustration E.R.*

## PRESERVE YOUR ISSUES of The Homiletic and Pastoral Review



FOR the convenience of the many subscribers who wish to keep the issues of the HOMILETIC, and in order to save them the present high charges of bookbinders, we now supply

### SELFBINDERS

These Selfbinders are of substantial construction, stamped in gold on side and back and of attractive appearance. They hold six issues each, and the issues are easily and quickly inserted and securely held.

Our Selfbinders offer a handy receptacle for each issue as received, and a strong and tasteful binding for complete volumes.

Price of Selfbinders for  
The HOMILETIC and PASTORAL REVIEW  
Holding Six Issues Each  
\$1.10 per copy, postpaid

JOSEPH F. WAGNER, Inc.  
54 PARK PLACE NEW YORK





SINCE the Stained Glass Windows are of such importance and exercise such an influence over the entire interior they should be considered in the very beginning. Very often when Churches are built, the matter of stained glass is not considered until the building is near completion, and the results plainly show the haste with which the matter has been decided. Often the finances are rather depleted by this time, and, as no provision or allowance has been made for stained glass, it becomes merely a question of closing up the openings as cheaply as possible. The result of these conditions produce Churches as we see them so often—beautiful structures that cost \$100,000 to \$200,000 with stained glass windows that would perhaps harmonize with a \$25,000 structure.

## EMIL FREI ART GLASS COMPANY

ST. LOUIS, MO.  
3934 S. Grand Blvd.

NEW YORK CITY  
101 Park Ave.

MUNICH, GERMANY  
Isabellastr. 32

*Address all correspondence to St. Louis, Mo.*



A Typical Interior Wall Executed in Briar Hill Sandstone

## BRIAR HILL SANDSTONE

is a natural building stone of singular beauty and charm.

In general color a warm buff, it is marked, banded and mottled with contrasting yet harmonious colors, ranging through all shades of brown to dark chocolate, and often interspersed with pink, or purple.

Suitable for both exterior and interior use on account of its great durability and beauty, it is also very reasonable in price.

Write us for samples or further information.

### *Some Recent Examples of BRIAR HILL Stone Interiors:*

Trinity College Chapel ..... Washington, D. C., Maginnis and Walsh, Arch'ts  
Sacred Heart Church ..... Pittsburgh, Pa., Carlton Strong, Arch't  
St. Paul's Cathedral-Sacristy ..... St. Paul, Minn., Maginnis and Walsh, Arch'ts

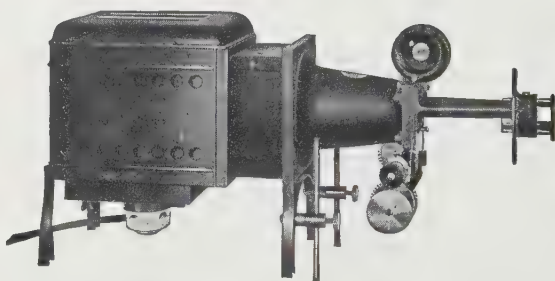
## THE BRIAR HILL STONE COMPANY

GLENMONT, OHIO

*See Our Catalogue in Sweet's*

# Modern Projection Apparatus

## BAUSCH & LOMB BALOPTICONS



ABMF Balopticon

**M**ODERN Film and Daylight Projectors are now supplementing the older type of slide and opaque instruments. Attachments also make it possible to use standard Balopticons with "strip film" or for projecting in undarkened rooms. For large, brilliant pictures glass slides must continue to be used in darkened rooms.

Model B, with 500-watt lamp; for slides.....	\$65.00
Model CLM, with 1000-watt lamp .....	95.00
Model CRM, for slides and opaque objects.....	200.00
Model KRMS, for slides and opaque objects in undarkened room .....	120.00
Model ABMF, for using "strip film" in place of regular slides .....	65.00

**JOSEPH F. WAGNER (Inc.)** 54 Park Place, New York  
 Agents for Bausch & Lomb BALOPTICONS



Model B



Model CRM



Model CM



Manufacturers and Importers  
of  
CHURCH GOODS  
VESTMENTS  
RELIGIOUS ARTICLES

**THE FEELEY CO.**

10 W. 50th St. New York City  
*Correspondence Invited*

*Wilson*

## Sectionfold Partitions



Large or Small Rooms  
As Occasion Demands

WITH Wilson Sectionfold Partitions a large room can be easily and quickly subdivided into several small ones, suitable for meetings and classes of various sizes. Adaptable to old buildings as well as new.

Send for 40 page Catalog No. 18

THE J. G. WILSON CORPORATION  
ESTABLISHED 1876

11 East 38th Street New York City  
*Offices in all principal cities*

## To the Reverend Clergy and Religious

If, during the year 1927, you contemplate a fund raising campaign, it will be to your advantage to consult with us.

During the past sixteen years this company—The Ward Systems Company—has raised many millions of dollars for Catholic Schools, Churches, Hospitals and other Institutions in various parts of the United States and Canada.

This is the oldest fund raising company in the United States, and if interested we will be glad to lay our plans before you.

During the past sixteen years we have served hundreds of Catholic Churches and Institutions.

Write for further particulars

# THE WARD SYSTEMS CO.

1300 Steger Building  
Chicago Illinois

**FOR HOLY WEEK**

**THE CEREMONIES OF HOLY WEEK IN  
CHURCHES WITH ONLY ONE PRIEST**

Compiled from the "Memoriale Rituum" of  
Benedict XIII, the "Missale Romanum"  
and standard works on liturgical functions.

By the Rev. L. J. RUDISCH, O.P.

Cloth, Net, 75c

The priest called upon to perform the ceremonies of Holy Week alone, without the assistance of other priests, will find in this little handbook a valuable help and guidance. The directions here given place him in a position to arrange for all the holy rites of the Hebdomada Sancta in the spirit of Holy Church for the edification of the faithful and for his own spiritual benefit.

---

---

**FIRST HOLY COMMUNION**

**INSTRUCTIONS FOR THE PREPARATION  
OF FIRST COMMUNICANTS**

With an Appendix: Instructions for First Confession

By the Rev. J. R. TAYLOR.

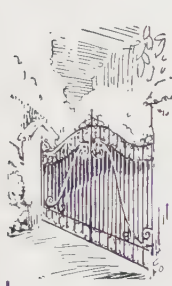
Cloth, Net, 75c

"Their plainness, and for the most part practicalness, are beyond praise, so also are the plan and proportion and the clarity (not always the same thing as plainness) of the whole book. No priest or teacher could fail to profit by the attentive study of it as a model of method in elementary doctrinal instruction. The selection of illustrative stories is also far better than is usual in such books."—(The Month.)

---

JOSEPH F. WAGNER, Inc., Publishers 54 Park Place, New York City





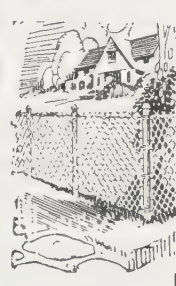
CINCINNATI

# Stewart FENCES

IRON & WIRE

NEW YORK

# Afco



Whether you require Wrought Iron or Chain Link Wire Fence you can address your inquiry to either of the Companies whose names are signed here with confidence that any fence you may buy will give you lasting satisfaction.

*Address the Company Nearest You*

**The Stewart Iron Works Company, Inc.**  
601 Stewart Block, Cincinnati, O.

**American Fence Construction Company**  
221 West 57th St., New York City

**BUILDS  
STRENGTH  
TO FIGHT  
COLDS**



**Father  
John's  
Medicine**

**SAFE  
FOR  
ALL  
THE  
FAMILY**

**OVER 70 YEARS OF SUCCESS**

You can obtain Father John's Medicine at the nearest drug store, or send \$1.20 to Father John's Medicine, Lowell, Mass., for a large family size bottle, all charges prepaid.

## WANTED

We wish to obtain the following issues of THE HOMILETIC:

Feb., 1916	Dec., 1920
Mar., 1917	Dec., 1921
April, 1917	July, 1922
May, 1917	Oct., 1923
Oct., 1918	Sept., 1924
Nov., 1918	April, 1926
May, 1919	Aug., 1926

Kindly reply, stating terms, to

**The Homiletic  
and Pastoral Review**

54 Park Place      New York City

## The World's Most Modern Colleges

recognize the importance of HAMLINIZED Sound-Proof Doors

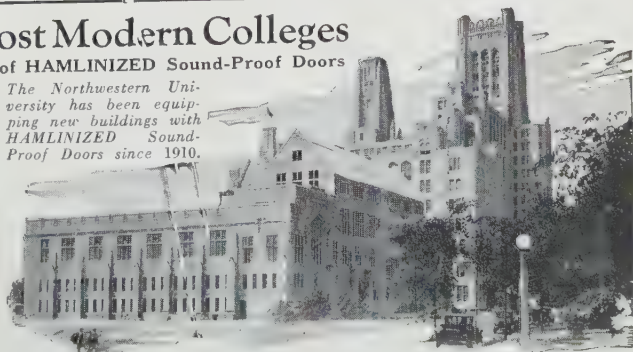
The elimination of distracting sound waves favors thought concentration and is an aid to scientific research.

Modern colleges, institutions and churches are sound-insulating their study rooms with HAMLINIZED Edge Tight Sound-Proof Doors and Folding Partitions.

*Information on request*

**IRVING HAMLIN**  
1512 Lincoln St.,  
Evanston, Illinois

*The Northwestern University has been equipping new buildings with HAMLINIZED Sound-Proof Doors since 1910.*



# THE MANUAL FOR THE SANCTUARY

## ALTAR PRAYERS and SERVICES

*New and Enlarged  
Edition Containing*

Asperges—Vidi Aquam—Prayers after Low Mass—Benediction of the Most Blessed Sacrament—The Divine Praises—Consecration to the Most Sacred Heart of Jesus—The Angelus—The Rosary—Prayer to St. Joseph—Litany of the Sacred Heart of Jesus—Litany of the Most Holy Name—Litany of Loreto—Litany of All Saints—Litany of St. Joseph—The Baptism of Infants—Order of Supplying the Ceremonies in the Baptism of Infants—The Celebration of Matrimony—The Manner of Assisting at Mixed Marriages—The Burial Service for Both Adults and Infants—The Churching of Women—Benedictio Mulieris Prægnantis.

Latin-English Edition. Bound in Imitation Flexible Morocco, red edges, net, \$2.00.

### SPECIAL FEATURES of this NEW and HANDY EDITION:

1. In the Baptism and Marriage Services the Questions and Answers are given in English, French, German, Italian, Polish and Spanish.
2. In the Baptism Service the Latin Prayers to be used for one or more are given **IN THEIR ENTIRETY** in both Singular and Plural, thus saving the priest the troublesome watch for grammatical changes.
3. The print is bold and distinct.
4. The Rubrics are in the English language.
5. The inclusion of the special prayers of the Nuptial Mass with the Marriage Service obviates the inconvenience of holding the heavy Missal in reciting these prayers.
6. In size, weight and binding the book is most convenient to handle.

### Supplements in Foreign Languages

ALTAR PRAYERS AND SERVICES can be furnished with supplements (bound in the book) containing, in addition to the contents in Latin and English, given above, in French, German, Italian, Polish or Spanish the following prayers:

Prayers after Mass; The Divine Praises; The Angelus; The Rosary; Consecration to the Most Sacred Heart of Jesus; Litany of the Most Sacred Heart; Litany of the Most Holy Name; Litany of Loreto; Litany of All Saints; Litany of St. Joseph; Prayer to St. Joseph; Prayer for the Dead.

The price of ALTAR PRAYERS AND SERVICES, in the same binding as the Latin-English edition, and containing the Supplement of prayers in any one of these languages, is \$2.50 net.

**JOSEPH F. WAGNER, INC., 54 Park Place, New York City**

# KIMBALL Elevators

THE satisfied users of Kimball Elevators date from 1883. Kimball Push Button — Passenger—Freight—Light Electric and Hand Power Elevators are the latest and most efficient types and are being specified where long, hard service is given and minimum cost in upkeep is considered essential.

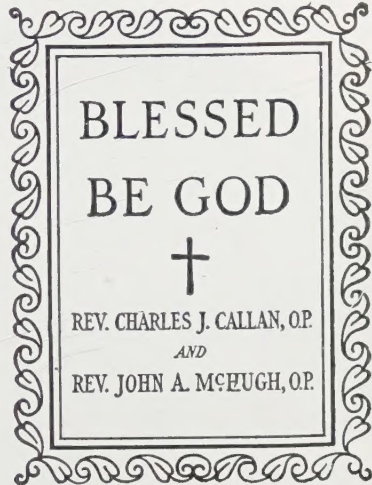
Write for information



**KIMBALL BROS. CO.**  
719-27 Ninth Street  
Council Bluffs Iowa

## FOR YOUR MISSION

Instruct your dealer to supply  
THE NEW PRAYERBOOK



FOR SALE EVERYWHERE

780 pages. Illustrated Size 6 1/8 x 4 in.  
Newest prayers and popular devotions, including *Sœur Thérèse-St. Francis Xavier* Meditations.

**P. J. KENEDY & SONS**  
44 Barclay Street New York

# Strike

By Will W. Whalen

*"The Irish Bazin of the  
Coal Regions"*

- a novel full of humor and near-tragedy.
- as truthful as a newspaper narrative.
- as full of poetic charm as a blue-eyed morning glory.

Price: \$2.10

**DORRANCE & CO.**

Drexel Building  
Philadelphia Pennsylvania

## MEMORIES

of a loved one are most fittingly symbolized in the sweetly musical tones of

### Deagan Tower Chimes

Played by Organist from Electric Keyboard

#### The Memorial Sublime

Through no other means can you confer on your church and community a greater and more lasting beneficence.

#### You Will Like These Chimes

The melody stands out clearly and distinctly. Patented Dampers silence each tone the precise instant the next tone is sounded. This overcomes the "running together" of tones, heretofore an inherent defect in chimes which made them sound out of tune. Deagan Tower Chimes are sweetly musical. If you haven't heard these latest chimes a delightful surprise awaits you.

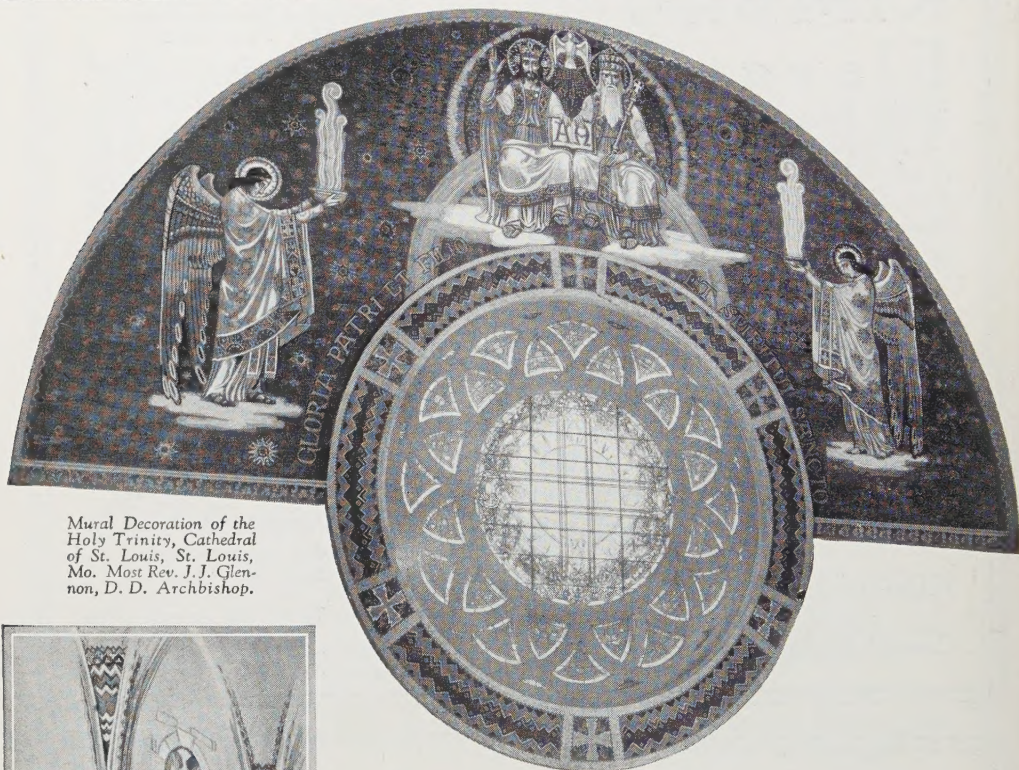
Literature, including beautiful memorial booklet, on request.  
Standard Sets \$6,000 and up.



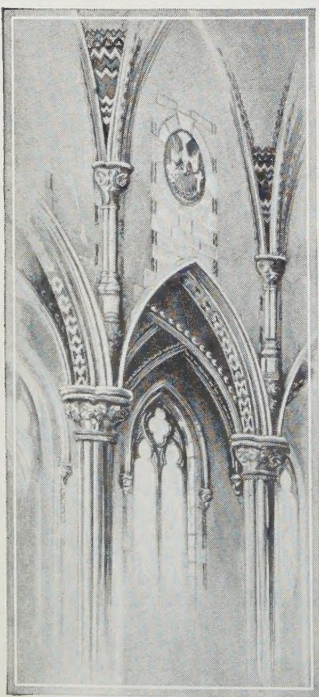
**J. C. DEAGAN, Inc.**  
249 Deagan Building  
CHICAGO



CORRECT CHURCH DECORATION



Mural Decoration of the Holy Trinity, Cathedral of St. Louis, St. Louis, Mo. Most Rev. J. J. Glennon, D. D. Archbishop.



The redecorated Church of the Holy Rosary, Holyoke, Mass. Rev. John F. Griffin, Pastor. The Holy Rosary in symbolical emblems, panels of the Evangelists and new lighting fixtures were added.

## Church Frescoing of Outstanding Merit

THIRTY-SEVEN YEARS of church frescoing tradition; works of outstanding merit throughout this continent and then that crowning achievement the Cathedral of St. Louis. All the frescoes in this new cathedral, including those enormous murals of the Holy Trinity, the Resurrection and the Ascension, were executed by the recognized American and European artists associated with the Conrad Schmitt Studios.

Today church decoration and fitment, in chapel and cathedral alike, carries such deep responsibilities of knowledge, experience and ability that these studios feel inordinately proud of their trustworthiness in the matter of ecclesiastical correctness and artistic values.

There is also, always, the assurance that all efforts are guided by economy. Specialists are available on any work, of any size, anywhere.

# CONRAD SCHMITT STUDIOS

1707 Grand Avenue  
MILWAUKEE, WIS.

New York Office: 34 BARCLAY STREET

Murals    Decoration    Stained Glass    Lighting Fixtures    Acoustical Correction



# ENRICH YOUR ALTAR

WITH THIS—THE MOST BEAUTIFUL  
OF ALL TABERNACLES

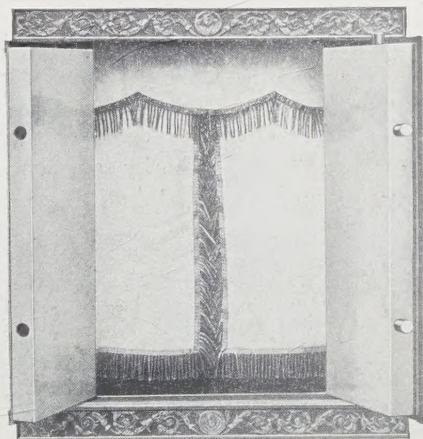
THE FAMOUS DAPRATO DOUBLE-DOOR  
TREASURY-LOCK STEEL TABERNACLE

Unprepossessing altars are made attractive, Artistic altars become doubly resplendent when this gorgeously ornamental tabernacle with its golden effulgence is installed!



*Patented in U. S. and Canada by  
Daprato Statuary Co.*

Design Copyright, 1925,  
By Daprato Statuary Co.



*Patented in U. S. and Canada by  
Daprato Statuary Co.*

Appearance of doors when swung open.  
Note how little space is needed for the  
swing of doors.

Beautiful? Yes, but intensely practical as well. Rich as a sparkling gem, it also offers the mechanical advantages and protection of a steel safe. When the doors are locked, they are fastened with three powerful bolts.

TWO DOORS OPEN WITH ONE QUARTER TURN OF THE KEY  
TWO DOORS CLOSE AND LOCK WITH TREASURY LOCK  
BOLTS AND WITH ONLY ONE QUARTER TURN OF THE KEY

Designs in prices from \$250.00 to \$1,000.00

YOU WILL HAVE NO OTHER ONCE YOU SEE  
THE DAPRATO TABERNACLE

WRITE FOR PARTICULARS

## DAPRATO STATUARY COMPANY

762-770 W. Adams Street  
CHICAGO, ILL.

53 Barclay Street  
NEW YORK, N. Y.

# Altar Wine Supremacy

## SINCE 1877

---

The **Covick** Altar Wines are produced in California and are the only wines having the unqualified approval and commendation of all the Bishops of California.



The Chancellor of the San Francisco Archdiocese supervises the making and distribution of the **Covick** wines under the authority of His Grace the Most Reverend Archbishop.

The **Covick** wines are not only valid and licit matter for the Holy Sacrifice; they are mature wines of the very highest grade and dependability.



The **Covick** Altar Wines, because of their rich, mellow, wholesome character, are ideal wines for the fasting priest and no wines anywhere in America are comparable with them.



**For the Convenience of the Clergy  
Throughout the Country the **Covick** Mass Wines  
May Be Obtained From**

**The T. F. Rodden Agency**

25 Barclay Street  
New York City, N. Y.

**The I. Donnelly Company**

408-410 East Ninth Street  
Kansas City, Mo.

**Fee Brothers**

21-27 North Water Street  
Rochester, N. Y.

**William Moran Agency**

873 Payne Avenue  
St. Paul, Minn.

**J. Redmond Covick**

33 South Wells Street  
Chicago, Ill.

**Sievers Church Goods Co.**

228 East Commerce Street  
San Antonio, Texas

or direct from

**The Covick Company, 330 Stockton Street, San Francisco, Cal.**

---

# The Covick Company

Established 1877

Incorporated 1900